NEW EDITION

OF THE

BABYLONIAN TALMUD

Original Text, Edited, Corrected, Formulated, and Translated into English

BY

MICHAEL L. RODKINSON

SECTION JURISPRUDENCE (DAMAGES)

TRACTS ABOTH (FATHERS OF THE SYNAGOGUE), WITH ABOTH OF R. NATHAN, DERECH ERETZ RABBA, AND ZUTA

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EXPLANATORY REMARKS.

In our translation we adopted these principles:

1. *Tenan* of the original—We have learned in a Mishna; *Tania*—We have learned in a Boraitha; *Itemar*—It was taught.

2. Questions are indicated by the interrogation point, and are immediately followed by the answers, without being so marked.

3. When in the original there occur two statements separated by the phrase, *Lishna achrena* or *Waïbayith Aema* or *Ikha d'amri* (literally, "otherwise interpreted"), we translate only the second.

4. As the pages of the original are indicated in our new Hebrew edition, it is not deemed necessary to mark them in the English edition, this being only a translation from the latter.

5. Words or passages enclosed in round parentheses ( ) denote the explanation rendered by Rashi to the foregoing sentence or word. Square parentheses [ ] contain commentaries by authorities of the last period of construction of the Gemara.

TO HIS EXCELLENCY

THE WELL-KNOWN PHILANTHROPIST, WHO WARMLY ESPOUSES THE CAUSE OF JUDAISM AND ITS LITERATURE

BARON EDMUND DE ROTHSCHILD

THIS VOLUME IS MOST RESPECTFULLY INSCRIBED BY THE EDITOR AND TRANSLATOR

MICHAEL L. RODKINSON

New York, Purim, 5660
March 15th, 1900

INTRODUCTION TO SECTION JURISPRUDENCE.

WITH the present volume we begin the Section " Damages," also called " Jurisprudence," from the occurrence of discussions on criminal law. This section forms the fourth in the old edition, and comprises the following treatises: " First Gate," " Middle Gate," " Last Gate," " Sanhedrin," " Stripes," " Oaths," " Testimonies," " Idolatry," " Fathers " (or " Ethics of the Fathers of the Synagogue "), and " Decisions."

Notwithstanding the fact that in the old edition of the Talmud " Fathers " stands next to the last tract, we have placed it at the head of the section, relying upon the decision of Sherira Gaon in his letter (Goldberg edition, Mayence, 1872, p. 14) declaring that it is perfectly permissible to change the order of sequence of tracts in the several sections. Therefore, because the treatise entitled " Fathers " deals entirely with the ethics of life, we have deemed it best to give it precedence over the other treatises. Just as in the Pentateuch we find the ten commandments—the basis of all ethical religion—heading the subsequent detailed laws and ordinances, so it seems but fit that the Section " Damages " should be headed by the tract setting forth the main ethical principles, and be continued by the detailed discussions. We are further borne out by the Talmud itself, which reads (First Gate, Chap. III., Mishna 3): " One who wishes to be pious should observe the laws of damages. Rabhina said: ' He should observe the teachings of the Fathers.' " Rabhina's statement should, in our opinion, not be taken literally, but as indicative of the opinion that the decisions contained both in " Fathers " and in " Damages " generally are equivalent.

" Fathers " is one of the few treatises which consists of Mishna only; *i.e.*, has no supplementary Gemara either in the Babylonian or the Palestinian Talmud, although interspersed throughout the contents of the entire Talmud may be found amplifications or comments on some of the sentences of the " Fathers." There is, however, a Tosephtha entitled " Fathers of Rabbi

Nathan" which discusses most sentences of the original "Fathers" separately; in fact, begins the discussion of each sentence with the interrogation "How so?" Forming, therefore, a valuable addition to the much-valued literature of the "Fathers," we have considered it our duty to incorporate it in our edition, and we have therefore inserted the said Tosephtha in the place where, in other tracts, we have placed the Gemara.

Owing to the fact that the Tosephtha named above bears the name of Rabbi Nathan of Babylon, one of the most distinguished masters of his generation, but at the same time contains ethics similar to those of the Mishna, as well as lectures and discussions which could not have been compiled by that author and are evidently contributions from scholars of a later period, the historians of modern times, from Zunz in his "Gottesdienstliche Vortraege" to Brill in his "Jahrbuecher" and Weiss in his "Dor Dor Vedorshov," engage in elaborate speculation as to who was the compiler of the "Fathers of R. Nathan" and at what time it was compiled. The complicated nature of the Tosephtha in question brought to the front a number of commentators and text-revisers, and finally Solomon Tausik and Solomon Shechter made a search of manuscripts, and published new editions of the Tosephtha, with additions from the material found in the manuscripts. The latter, in fact, searched so thoroughly that he found an entirely different version of the Tosephtha, and then published in his edition two separate texts, calling them First Text and Second Text, respectively, with his own corrections, notes, and a long introduction (Vienna, 1887).

True to our methods of translating the Talmud, we have, however, ignored the new versions of "Fathers of Rabbi Nathan," and have merely adapted the old version which forms part of the Talmud, simply adhering to the corrections made by Elias Wilner and the commentaries of Joshua Falk and others contained in the great Wilna (1890) edition of the Talmud. Further, in accordance with our wont we have omitted such of the passages as have already appeared in the preceding tracts of our edition, merely indicating the places where they can be found. Wherever necessary, of course, we have added footnotes, remarks, etc.

Our reasons for not making use of the new versions of the Tosephtha in question are as follows:

In a previous article touching upon the subject, which appeared in our publication "Hakol," we have pointed out that

we cannot give preference to recently discovered manuscripts over those used by the compilers of the Talmud, and for a reason that is perfectly obvious, viz.: If those manuscripts were in existence during the construction period of the Talmud, the compilers, who sifted every manuscript with the utmost care, undoubtedly rejected them as valueless. If, on the other hand, they were at that time not in existence, but were written at a later period, they certainly cannot be used as a medium for correcting the antedating manuscripts.

As for Schechter's revised and corrected texts, we cannot accept them for the reason that he presumes to remark, anent Elias Wilner's corrections, "I do not favor them," or, "They are unnecessary." After careful investigation we have, however, found that almost all the corrections made by Elias Wilner, and adopted by us, are founded directly on Talmudical and Midrashic passages scattered throughout the Talmud, a fact the learned Dr. Schechter no doubt overlooked.

On the other hand, we find that the commentaries published in the above-mentioned Wilna edition and credited to Joshua Falk, Chayim Joseph David Azulayi, and Baruch Frankel Theomim are referred directly to passages of the Talmud in the several treatises. Therefore we have used these well-known authorities in our translation, eliminating merely their lengthy discussions and adductions of proof.

As to the origin of the sayings of the "Fathers of Rabbi Nathan," the period during which they were compiled, and other historical events attending their conception, we refrain from rendering our opinion, even though it has become customary to do this in an introduction, leaving these matters to the philologists and historians in whose province such discussions properly fall. Our sole reason for the translation is that the said sayings have never before been rendered into any modern language and without them our work would not be complete.

The "Fathers of Rabbi Nathan" contains in the original forty-one chapters. As we render them, however, in the form of a Gemara to the Mishna of "Fathers," we have not numbered the chapters, but merely indicated at the foot of the page to which chapter each paragraph belongs.

Regarding the translation of "Fathers," *i.e.*, the original Mishna in the first five chapters, we have found that the translation of C. Taylor (Cambridge, 1877) is entirely too literal and almost incomprehensible without foot-notes and commentaries.

On the other hand, the partial translation contained in the Home Prayer Book, compiled in the main by Dr. G. Gottheil and Dr. F. De Sola Mendes, is lucid and in accord with the original text. We have therefore made use of the latter rendition, with slight changes. The part remaining untranslated in the Prayer Book we have adapted from C. Taylor's version, rendering it somewhat more comprehensively. In the rendition of the sixth chapter, which does not really form part of the Mishna but is added by the sages in Mishnaic language, we have followed Taylor, making numerous notes and corrections, in order to make it intelligible to the lay reader.

We have not deemed it necessary to add a commentary to the "Fathers" as we did to Tracts Shekalim and Ebel Rabbathi, because the "Fathers" has been translated into all modern languages and because there is already considerable literature concerning the ethics of Judaism, especially the recent publication by Prof. Dr. M. Lazarus entitled "Ethik des Judenthums," an admirable work, issued at Leipzig (1899), and giving a masterly exposition of the philosophical tendencies of "Fathers." We have also devoted a special chapter to this subject in our forthcoming "History of the Talmud."

We have also thought it well to give in this volume, which treats exclusively of the ethics of Judaism, the two Tracts Derech Eretz (Rabba and Zuta), which contain the essential "rules of conduct of life," as construed by Dr. Mielziner, or Worldly Affairs, as named by us, which latter is the prevailing interpretation among Hebrew readers.

As to the origin of these two tracts, elaborate discussions may be found in Zunz, "Gottesdienstliche Vortraege," pp. 110–112, as well as in "Der Talmud—Tract Derech Erez Sutta Kritisch bearbeitet, übersetzt und erläutert" (Berlin, 1885), by Abr. Tawrogi. For Tawrogi's reasons for not translating Derech Eretz Rabba, see his work; nevertheless, inasmuch as Derech Eretz Rabba has never been translated into any language, and of Derech Eretz Zuta, while there is a critical translation into German, there is none in English, in order to make this volume, which treats of the ethics of Judaism, complete, we have considered it expedient to translate into English both tracts almost literally, although they are not counted among the thirty-seven treatises proper of the Babylonian Talmud, but only among the minor treatises added to them. We do not, however, deem it necessary to add any commentary, for the reason that the say-

ings are very plain and lucid, and can easily be understood even by those who are not students of the Talmud.

Because of the similarity in language and style of these two treatises and of the so-called Mishnayoth of the sixth chapter of Aboth, they appear in the same large type as the Mishnayoth. Following this treatise will be published the other tracts of this section in the regular sequence of the old edition.

THE EDITOR AND TRANSLATOR.

NEW YORK, *March*, 1900.

SYNOPSIS OF SUBJECTS

OF

TRACT ABOTH (FATHERS OF THE SYNAGOGUE).

[Several requests have been received by the translator that an index should be made to the volumes of the Talmud, as is customary with all modern works. It would be an utter impossibility to give a complete index of everything contained in the Talmud. Were it like other scientific works, which treat each subject separately, this could easily be done ; but with the Talmud it is different. On one page many different subjects may be discussed, and again a single subject may occupy several pages. The Talmud, therefore, has never had an index.

After careful examination of the volumes, page by page, it has been decided to make a synopsis, *i.e.*, to give briefly the heads of the discussions and conversations upon each Mishna, indicating the page where the Mishna is to be found, and the Gemara of each one, which serves as a commentary. By this the reader should be able to refer to what he desires to know.

A synopsis is therefore given of every Mishna which discusses a single subject, with its accompanying Gemara—in this volume, the Tosephtha ; but when several short Mishnas cover the same subject, a single synopsis is given of the whole, including the Gemara of each one ; and where a chapter is short, a synopsis of the whole chapter is made, without dividing it into Mishnas.

This is the best that can be done, and it is hoped that readers will find it satisfactory.]

CHAPTER I.

MISHNA *A*. The Great Assembly originated three maxims. Be deliberate in judgment. How so ? The books of Proverbs, Song of Songs, and Ecclesiastes were hidden. How was Adam created ? Why was Adam created on the last hour of the sixth day ? On the same day on which he was formed, on the very same day his countenance was created. According to others : "Be deliberate in judgment" means not to have an irascible manner. Erect safeguards for the Law. The safeguard of the Lord, of Adam the First. The legend about Eve and the serpent, etc. The ten curses with which Eve was cursed at that time. "Shall I and my cattle eat out of the same trough ?" The tradition about the ox of Adam, the steer of Noah, and the ram sacrificed by Abraham, ... 1–11

CONTINUATION OF CHAPTER II. OF TOSEPHTHA.—What is the safeguard that the Torah made to its words? What Elijah the prophet answered the widow of the scholar who died in the prime of his life. What is the safeguard that Moses made to his words? The reason why Moses broke the Tables? What is the safeguard that Job made to his words? The safeguard that the prophets made to their words. The safeguard that the Hagiographers made to their words. The safeguard that the sages made to their words, ... 11–19

CONTINUATION OF CHAPTER III. OF TOSEPHTHA.—Whoever takes a coin from charity when not in need of it, etc. Study the Law in thy old age, even if thou hast studied it in thy youth. If you gave a coin to a poor man in the morning, and another one begs of you in the evening, give him also. What happened to a poor man with R. Aqiba. What happened to Benjamin the Just, ... 19–21

MISHNA *B*. The motto of Simeon the Just. Upon the Torah, how so? Upon service, how so? Upon bestowal of favors, how so? Rabban Johanan b. Zakkai and Vespasian. In three things mankind differ one from the other, ... 22–26

MISHNAS *C* AND *D*. Be not like slaves who serve their masters for the sake of compensation. Let the fear of Heaven be upon you. Let your house be the meeting place of the wise. How did R. Aqiba begin his wonderful career? Not less astonishing was the literary career of R. Eliezer. How his father Hyrkanus reached the seats of Ben Zizith Ha Kesseth, Nakdimon b. Gurion, and Calba Shebua, ... 26–32

MISHNAS *E* AND *F*. Let thy house be wide open for the poor. When the great affliction came upon Job, he prayed, etc. Teach thy house humility—the different explanations of this saying. Get thee a wise teacher. Judge everyone from his favorable side. The legend about a maiden who was led into captivity and the pious men who went to redeem her. Not only were the upright of former times themselves very strict and particular, but also their cattle were so. The ass of R. Hanina b. Dosa, ... 32–38

MISHNA *G*. Keep aloof from a wicked neighbor. Slanderers are punished with plagues. The legend about Moses, Aaron, and Miriam. Do not consider thyself exempt from God's chastisement, ... 38–41

MISHNAS *H* TO *K*. Make thyself not as those that predispose the Judges. Love work—how so? Do not care for superiority. See to it that your name be not known to the Government. Ye wise, be guarded in your words. Love peace—how so? Moses desired to die the same death Aaron did—how so? The legend of the death of Moses, at length. Pursue peace—how so? Love all men too, and bring them nigh unto the Law, . . . 41–50

MISHNAS *L* TO *Q*. If I do not look to myself, who will do so? And if not now, when? He who does not desire to learn from his masters is not worthy to live. He who increases not, decreases—how so? He who serves himself with a tiara perishes. Fix a time for study. Promise little and do much. Receive everyone with friendly countenance. Make a master to thyself. "I have never found anything better for a man than silence." Three things support the world. The disciples of Hillel; of R. Johanan b. Zakkai—what was said about them and what they used to say. The consolation of R. Johanan b. Zakkai by his disciples when his son died. Thy

fellow's honor must be as dear to thee as thine own. Do not allow thyself to be easily angered. The two proselytes that came before Hillel and Shammai. Repent one day before thy death, ... 50–58

CHAPTER II.

MISHNAS *A* TO *M*. In choosing the right path, see that it is one which is honorable to thyself and without offence to others. All who occupy themselves with communal affairs should do it in the name of Heaven. Do His will as if it were thy own, that He may do thy wil as if it were His. Pass not judgment upon thy neighbor until thou hast put thyself in his place. The boor can never fear sin, and the ignorant can never be truly pious. The more feasting the more food for worms. What is the best thing to cultivate. Which is the evil way a man should shun. Warm thyself before the light of the wise. An envious eye, evil propensities, and misanthropy drive a man out of the world. The legend about Joseph the Just, R. Zadoq, R. Aqiba, R. Eliezer the Great, etc. How difficult it is for man to avoid the evil propensities. Love everyone except the infidels, the enticers, the misleaders, and the informers. Thy neighbor's property must be as sacred as thine own, ... 58–65

MISHNA *N*. Set thyself to learn the Law. Johanan b. Zakkai and the daughter of Nakdimon b. Gurion. Let noble purpose underlie thy every action. The sages who were recounted of R. Jehudah the Prince. How they were named by Issi b. Jehudah, ... 65–70

CHAPTER III.

MISHNAS *A* TO *V*. Consider three things, and you will not fall into transgression. Pray always for the welfare of the Government. Whoever takes the words of the Torah to his heart. Render unto God what belongs to Him, for thou and all thou hast are His. Whomsoever fear of sin precedes, his wisdom prevails. He whose works are in excess of his wisdom, his wisdom will endure. Be pliant with thy chief. Receive every man with cheerfulness. Mockery and frivolity are the forerunners of immorality. Everything is foreseen and free will is given. The world is judged by grace. All that we possess is merely a trust. Without knowledge of religion there can be no true culture, and without true culture there is no knowledge of religion. Qinim, canons, astronomy, and geometry are after-courses of wisdom, ... 70–81

CHAPTER IV.

MISHNAS *A* TO *P*. Who is a wise man? He who learns from everybody. Despise no man, and consider nothing as too far removed to come to pass. Be exceedingly lowly of spirit. Wear not the law of God as a crown to exalt thyself withal. Judge not alone, for none may judge alone save One. Whatsoever congregation is for the sake of Heaven will in the end succeed. Let the honor of thy disciple be as dear unto thee as the honor of thine asso-

ciate. Be careful in thy study, for error in study counts for an intentional sin, ... 81–86

MISHNA *Q.* Neither the security of the wicked nor the afflictions of the righteous are within the grasp of our understanding. Be beforehand in saluting every man. Be the lion's tail rather than the fox's head. Do not seek to appease thy friend in the hour of his passion. Look not upon the pitcher, but upon what it contains. Envy, sensuality, and ambition destroy life. Accept not the assurance of thy passions, that the grave will be a place of refuge for thee. Without thy consent wert thou created, born into the world without thy choice. Thou art living without thine own volition, without thine approval thou wilt have to die. About the death of Eliezer the Great. Set something apart for charity, before you are compelled to do so by others. Lower thy seat two or three rows from the place you intend to occupy. There are three persons whose life is not worth living. The safeguard for honor is refraining from laughter. The safeguard for wisdom is silence. Whoever marries a woman not suitable to him transgresses five negative commandments. Do not be as the lintel, which no hand can reach, etc., ... 86–95

MISHNA *Q.* (continued). Those that despise me shall be lightly esteemed. The support of the wise, etc. Do not keep away from a precept which has no limit. Let the honor of thy disciple, etc. There is grain in Judea, straw in Galilee, and chaff on the other side of the Jordan. There is no love such as the love of the Torah. There is no wisdom such as the wisdom of manners. Whoever maintains peace in his own household, etc. The words of the Torah are as difficult to acquire as silken garments and are lost as easily as, etc. All those things which are done in private shall be done as if they were done publicly. Do not isolate thyself from the community. The disciples are divided into three classes, etc. Whoever constitutes the Torah as the chief good, and considers worldly affairs as a secondary thing, etc. Conciliate not thy friend in the hour of his anger. The scholars are divided into four classes : One studies but does not teach others, etc. If one honor his friend for pecuniary considerations, he will in the end be dismissed in disgrace, etc. On account of the four different means of forgiveness, etc. Repentance must be to every one of them. However, one who has profaned the name of heaven has not the power to repent. Wherefore do scholars die before their time. Be careful in greeting thy neighbors. He who neglects the words of the Law on account of his riches. There is a case where one transgresses ignorantly, etc. One who connects himself with transgressors, etc. The punishment of the liar is that even when he tells the truth he is not believed, ... 95–103

CHAPTER V.

MISHNAS *A* TO *G.* By ten sayings the world was created. For what purpose is this stated ? Whence is it deduced that a single person is equal to the whole creation ? The Holy One, blessed be He, showed unto Adam all succeeding generations, together with their preachers, directors, leaders, prophets, heroes, criminals, and their pious. Nine hundred and seventy-

four generations before the creation of the world, the Torah was already written, etc. He created in man all that he created in his world—how so? Ten generations were there from Adam to Noah. For what purpose was this stated? The Lord said: I will not equal the evil thoughts to the good thoughts so long as their fate has not yet been sealed. Ten generations were there from Noah to Abraham. For what purpose was it necessary to state this? With ten temptations was Abraham our father tempted. They are as follows, etc. In contrast with these ten temptations the Lord performed ten miracles for his descendants in Egypt. When our fathers stood by the sea, etc. "Arise, and pass through it," etc. With ten temptations did our ancestors tempt God in the wilderness. By means of ten trials the Holy One, blessed be He, tested our forefathers. This sin with which the Israelites were afflicted is enough for that time, etc. Ten names of praise are applied to the Holy One, blessed be He. Ten ignominious names are applied to the idols. There are two sons of the clear oil. This refers to Aaron and Messiah. In the Torah there is written eleven times the word "she" when it ought to be "he." Ten times did the Shekhina descend upon the earth. Ten degrees the Shekhina removed itself from one place to another. A prophet is called by ten different names. There are ten names for the Holy Spirit. Ten are called "living." Ten miracles were wrought for our fathers in Egypt, ... 103–115

MISHNAS *H* TO *O*. Ten miracles were performed for our forefathers in Jerusalem. Jerusalem never was defiled by leprosy. How Kimchith, the mother of R. Ishmael, saw her two sons as high-priests on the same day. The men of Sodom have no share in the world to come. About Kora'h and his company. "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up," has reference to them. The generation of the desert. "Gather together unto me my pious servants, who make a covenant with me by sacrifice," has reference to them. The ten tribes have no share in the world to come. R. Aqiba, however, said: "As the day is first dark and then lightens up, so also their darkness will be followed by light." The following seven have no share in the world to come, etc. There are three kings and four commoners who have no share in the world to come. Absalom has no share in the world to come. Seven things mark the clod, and seven there are for the sage. There are seven creations of as many grades of importance. Man possesses six qualifications, three of which belong also to the beast, and three to the angels. The evil spirits possess six qualifications, three of which belong to man. There are seven sorts of hypocrites. That which is hidden is only so from human beings, but not from Heaven. There are seven things which, if used moderately, are wholesome to the body, and if in excess are the reverse. With seven things God created the world. Seven attributes are serving before the throne of Grace. There are seven dwelling-places. A wise man does not speak before those who surpass him in wisdom and years; and does not interrupt another in his speech; admits the truth, etc. Seven kinds of punishments come on account of seven cardinal transgressions. About the execution of R. Simeon b. Gamaliel and R. Ishmael b. Elisha the high-priest. Captivity comes upon the world, etc. Five are not to be forgiven. Four kinds of views are held by men concerning property, ... 115–131

MISHNAS *P* TO *GG*. There are four kinds of dispositions among men. There are four kinds of pupils. There are four kinds of charity-givers. There are four kinds of visitors of the house of learning. There are four kinds of the disciples of the wise. Love inspired by ulterior motives, etc. Whatsoever gainsaying is for the sake of Heaven will have good results. Whosoever causes many to be righteous, sin prevails not over him. In whomsoever are the following three things, he is a disciple of Abraham, etc. Be courageous as the panther, light-winged as the eagle, swift as the deer, and strong as the lion. One five years old should study Scripture, etc. Turn it and turn it again, for everything can be found therein, . 131–133

CHAPTER VI.

MISHNAS *A* TO *R*. Whosoever is busied in Torah for the love thereof merits many things. Every day a Heavenly voice goes forth from Mount Horeb and proclaims as follows, etc. He who learns from his companion one chapter, etc., is bound to do him honor. The path of Torah, etc. Seek not greatness for thyself, and desire not honor. Greater is Torah than the priesthood, and than the kingdom. There are four things which bear good fruit in this world. A meritorious act has both principal and benefit. One who causes many to be righteous, no sin prevails upon him. Regarding dreams, there are four sages, three scholars, three books of the prophets, and three books of the Hagiographa. Every assembly that is for the sake of performing a religious duty remains everlasting. Comeliness, strength, wealth, honor, wisdom, age, hoariness, and sons are becoming to the righteous, etc. If thou shouldst give me all the silver, gold, and goodly stones and pearls that are in the world, I would not dwell but in a place of Torah. Five possessions had the Holy One in this world. Whatsoever the Lord created in this world He created only for His glory. There are three crowns: the crown of Torah, priesthood, and kingdom. Three things were said of charitable men. There are three different kinds among scholars. There are three different kinds of sweat that are beneficial to the body. There are six kinds of tears. There are three advantages in an earthen vessel. There are three advantages in a glass vessel. The money that the Israelites carried away from Egypt returned to Egypt. If you do the least wrong to your companion, it shall be considered by you the greatest wrong, etc. The following articles were hidden, etc., ... 133–143

SYNOPSIS OF SUBJECTS

OF

TRACT DERECH ERETZ–RABBA AND ZUTA.

RABBA.

CHAPTER II.

Of the Sadducees, common informers, the wicked, the hypocrites, the heretics, the Scripture says, etc. Of the terrifying, the overbearing, the haughty, the barefaced, and of those who develop only their muscular strength, the Scripture says, etc. Of evil-thinkers, story-tellers, tale-bearers, smooth-tongued persons, the Scripture says, etc. Who assaults his neighbor in private, and who insults him in public, etc. Who forestalls fruit, raises the prices, diminishes the measure, accepts payment in large-sized shekels only, and who lives on usury. The following leave no inheritance to their children, etc. The conceited, the slanderers, and those who indulge in obscene language, who are wise in their own eyes, etc. Who lets his young son marry an older woman, and who marries off his daughter to an old man, and who bestows favors upon those who are unworthy, etc. Who betrays his partner, does not return a lost thing to its rightful owner, loans money to another in order to get possession of his house and field, and who lives immorally with his wife, and maliciously slanders his wife, etc. Who are wronged and do not wrong, who consider themselves contemptible, and who overcome their passion, etc. Who loves his wife as himself, honors her more than himself, who leads his children on the right path, and who marries off his son in due time, etc. Who loves his neighbor, loans even a small amount to a poor man, etc. Who truthfully repent, who receive the repentant into their midst, who judge rightfully, reprove truthfully, propagate purity, are pure of heart, are merciful, distribute charity, exert themselves in the study of the Law. Search for an opportunity to do good, pursue righteousness, etc. On account of the following four things an eclipse of the sun occurs, etc. On account of the following four things an eclipse of both the sun and the moon occurs, etc. On account of the following four

things the estates of the citizens are destroyed, etc. Do not fret thyself to be equal to the evil-doers. There is no sitting above, neither is there eating, etc., ... 1–6

CHAPTERS III. TO VI.

ONE who bears in mind the following four things, etc., will never sin. Think of a big palace in the centre of which the vat of a tanner is placed. If a man allows his lips to pass only respectable words. Be careful, each of you, in honoring your neighbor. Be always pleasant at your entering and at your leaving. The angels, Abraham, and Lot. It is customary that, when entering, the master of the house enter first and the guest after him ; the reverse when leaving. Never shall a man enter the house of his neighbor without permission. The philosopher, Rabban Gamaliel, and his comrades. Always consider strangers as burglars, and at the same time honor them as if each of them were R. Gamaliel himself. One who enters his neighbor's house shall do what he is told by the host (provided it is legitimate). The legend about Simon b. Antiptaris, his guests, and R. Jehoshua. A man shall never be angry at his meals. Always shall a man try to agree with the majority of the people. Hillel the Elder, his wife, and the poor man. One shall not begin to eat the heads, but the leaves, of garlic or onions, ... 6–12

CHAPTERS VII. TO IX.

WHEN two are sitting at the table, the elder one commences to eat first and the younger one after him. One shall not eat before the fourth hour. One who enters a house shall not ask for food, but shall wait until he is invited. One should not offer presents to his neighbor, knowing that he would not accept them. When one who does not intend to buy is in the market, he should not ask for the prices, for he misleads the sellers. One should not use a slice of bread to cover therewith a dish. Five things said Rabbi in regard to bread. One who comes to the table to take his meal shall not take his portion and give it to the waiter. Guests must not give anything to the son of the host, etc., ... 12–15

CHAPTERS X. AND XI.

ONE who enters the bath-house may say, etc. How should one conduct himself before bathing ? One who is not careful is an ass's equal ; one who eats in the market is a dog's equal. One must not spit in the presence of his neighbor, even in a bath-house. One shall not greet his neighbor when he is washing himself. He who walks the road. A common informer is considered a murderer. He who hates his neighbor without cause is also considered such. One who sets a definite time for the redemption of Israel through Messiah will have no share in the world to come, . . 16–19

ZUTA.

CHAPTERS I. TO IV.

WHAT are the qualities of sages? Their thought concerning this world. If you have sustained a loss of your property, remember that Job, etc. When you hear others insult you, do not answer them. Love the Law; love all creatures and respect them. Love doubtfulness. Keep aloof from everything that may bring to sin. Keep aloof from grumbling. Seven patriarchs are resting in glory. Let all thy ways be for the sake of Heaven. Do not discuss in the presence of one who is greater than you in wisdom. Accept the words of Law, even when you are in affliction. Be afraid of a light sin. Do not say, "I will flatter this man," etc. If thou hast done much good to some one, consider it as very little. If others have done thee much wrong, etc. Do not hate the one who reproves thee. Let it be thy habit to say, "I do not know." The commencement of making vows is the door to foolishness. Fifteen customs are ascribed to the sages. Be as the lower threshhold, upon which all persons tread. The society of scholars is always agreeable. What should one study more—Scripture, Mishnayoth, or Talmud? No pay shall be exacted for teaching. Do not complain of your being less wise than another. Do not complain that another one is beautiful and you are ugly. Let your ears not listen to vain talk. Be not afraid of the court of justice on earth. If you perform all the commandments with joy, etc. All that is said above is a warning to you, ... 25-27

CHAPTERS V. TO IX.

A SCHOLAR must not eat standing, etc., etc. By four things the scholar is recognized, etc. The beauty of wisdom is modesty. The beauty of noble performance is secrecy. Four things are derogatory to scholars, etc. When entering, the greater shall be first, etc. For saying benediction, the greater is first. The first step to sin is in one's thoughts. A scholar must be careful in his eating, drinking, washing, anointing, etc. After peace but not after war. Rather follow behind a lion than behind a woman. Who respects the sages?, etc. Keep aloof from anger. Love the poor in order that your children shall not come to poverty, etc. If you keep your mouth from slander, you will spend all the days of life in peace. When you see your neighbor has become poor, do not refuse to help him. If you lower yourself, the Lord will lift you up. This world resembles the eyeball of a man, etc., ... 27-31

THE CHAPTER ON PEACE.

ALTHOUGH evil decrees are enacted, one after another, against Israel, still they endure forever. Seek peace at the place where you are, and if you do

not find it, seek it in other places. All manner of lying is prohibited, except it be to make peace between one and his neighbor. Great is peace, in that the covenant of the priests was made with peace. When the Messiah shall come to Israel, he will begin with peace. Great is peace, in that all the benedictions and prayers conclude with peace. He who loves peace runs after peace, offers peace, and answers peace, the Holy One, etc., . 31–34

TRACT ABOTH.

TRACT ABOTH.

(*Fathers of the Synagogue—Ethics.*)

CHAPTER I.

MISHNA *A*. Moses received the Law on Sinai and delivered it to Joshua; Joshua in turn handed it down to the Elders (not to the seventy Elders of Moses' time but to the later Elders who have ruled Israel, and each of them delivered it to his successor); from the Elders it descended to the prophets (beginning with Eli and Samuel), and each of them delivered it to his successors until it reached the men of the Great Assembly. The last named originated three maxims: "Be not hasty in judgment; Bring up many disciples; and, Erect safeguards for the Law."

Tosephhta—Aboth of R. Nathan.

* Moses was sanctified in the cloud, and received the Torah from Sinai, as it is written [Ex. xxiv. 16]: "And the glory of the Lord abode upon Mount Sinai," which means on *Moses* (for what purpose?), to purify him; this occurred after the ten commandments had been given. So says R. Jose the Galilean; R. Aqiba, however, says: It is written [ibid.]: "And the cloud covered it six days." This refers to the *mountain*, before the ten commandments had been given, and this is what is written further on [ibid.]: "And he called unto Moses the seventh day out of the cloud" (for what purpose?—only) to confer honor upon him.

Said R. Nathan: Why did Moses stay the entire six days

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* Chapter I. of the original.

without communication from the Shekhina? To cleanse his body of all the food and drink it contained, that he might be like angels at the time of his consecration.

Said R. Mathia b. Heresh to him: Rabbi, all this stated above was done only to overawe him, that he might receive the words of the Torah with awe, terror, fear and trembling, as it is written [Ps. ii. 11]: "Serve the Lord with fear and rejoice with trembling."

It happened that R. Josiah and R. Mathia b. Heresh were both sitting and studying the Law. R. Josiah then departed to attend to worldly affairs. Said R. Mathia to him: "Rabbi, what dost thou gain by forsaking the words of the living God, and devoting thyself to worldly affairs? Even though thou art my master, and I thy disciple, yet I dare say that it is not right to do so." (Lest one say that R. Josiah did so from jealousy,) it was said: While sitting and studying the Torah they were jealous of each other, but when they parted they were like friends from youth.

Through Moses the Torah was given on Sinai, as it is written [Deut. v. 19]: "And he wrote them on two tables of stone, and he gave them unto me." And also [Lev. xxvi. 46]: "These are the statutes and ordinances and laws, which the Lord made between him and the children of Israel on Mount Sinai, by the hand of Moses." The Law which the Holy One, blessed be He, has given to Israel, was given only in the hand of Moses, as it is written [Ex. xxxi. 17]: "Between me and the children of Israel." So Moses (because of his purification and sanctification) was privileged to be the representative of Israel before the Lord.

Moses offered the ram of consecration and prepared the oil of anointment, and anointed therewith Aaron and his sons during all the seven days of consecration. With the same oil high-priests and kings were afterward anointed, and Elazar burned the (first) red-cow, with the ashes of which the unclean were purified in later generations. Said R. Eliezer: "The oil of anointment was of such importance that it remained even for the later generations, for Aaron and his sons were consecrated with the oil of anointment, as it is written [Ex. xxx. 30]: 'And Aaron and his *sons* shalt thou anoint, and consecrate them to be priests.'" (Hence we see that although Aaron was a high-priest, his sons, nevertheless, stood in need of anointment.)

Joshua received it (the Law) from Moses, as it is written

[Numb. xxvii. 20]: "And thou shalt put some of thy greatness upon him, in order that all the congregation of the children of Israel may be obedient." The elders (who lived after Moses) received it from Joshua, as it is written [Judges ii. 7]: "And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days after Joshua, who had seen all the great deeds of the Lord, which he had done for Israel." The judges received it from the elders, as it is written [Ruth, i. 1]: "And it came to pass in the days when the judges judged."* The prophets received it from the judges (beginning with Samuel the prophet, who was also a judge), as it is written [Jerem. vii. 25]: "And I sent unto you *all* my servants the prophets, sending them daily in the morning early." Haggai, Zechariah, and Malachi received it from the prophets. The men of the Great Assembly received it from Haggai, Zechariah, and Malachi, and they said the following three things mentioned in the Mishna:

"*Be deliberate in judgment.*" How so? It means a man shall be slow in his judgment, for he who is slow is deliberate, as it is written [Prov. xxv. 1]: "Also these are the proverbs of Solomon, which the men of Hezekiah the king of Judah have collected." They have not collected them, but they were deliberating upon them before (making them public). Abba Saul, however, said: "Not only were they deliberating over them, but they also explained them."

Formerly it was said: The books of Proverbs, Song of Songs, and Ecclesiastes were hidden, because they are only parables, and do not belong to the Hagiographa; the men of the Great Assembly, however, came and explained them, as it is written [Prov. vii. 7–20]: "And I beheld among the simple ones, I discerned among the youths, a lad void of sense, etc.; and, behold, a woman came to meet him with the attire of a harlot and obdurate of heart; she is noisy and ungovernable; in her house her feet never rest; at one time she is in the street, at another in the open places, and near every corner doth she lurk, and she caught hold of him, and kissed him, and with an impudent face she said to him, 'I had bound myself to bring peace-offerings; this day have I paid my vows; therefore I am come forth to meet thee, to seek thy presence diligently, and I have found

* The Talmud infers this from the two words *shephot hashophtim*, which literally mean that the judges were judged. Hence, who have judged the judges? The elders.

thee. With tapestry coverings have I decked my bed, with embroidered coverlids of the fine linen of Egypt. I have sprinkled my couch with myrrh, aloes, and cinnamon. Come, let us indulge in love until the morning: let us delight ourselves with dalliances. For the man is not in his house, he is gone on a journey a great way off; the bag of money hath he taken with him; by the day of the new-moon festival only will he come home.'" And it is written also in Song of Songs [vii. 12, 13]: "Come, my friend, let us go into the field; let us spend the night in the villages; let us get up early to the vineyards; let us see if the wine have blossomed, whether the young grape have opened (to the view), whether the pomegranate have budded: there will I give my caresses unto thee." And it is written again in Ecclesiastes [xi. 9]: "Rejoice, O young man, in thy childhood; and let thy heart cheer thee in the days of thy youthful vigor, and walk firmly in the ways of thy heart, and in (the direction which) thy eyes see; but know thou, that concerning all these things God will bring thee into judgment." And again in Song of Songs [vii. 10]: "I am my friend's, and toward me is his desire." So we see that the last-mentioned passage of the Song of Songs explains all that was mentioned above; under the term "my friend's" the Lord is understood. Hence (it is sure) that they were not only deliberating, but also explaining them.

According to others the statement "Be deliberate in judgment" means to teach that one shall be careful with his words, and also not to have an irascible manner against those who have received his words, for one who is easily provoked by those who have received his words often forgets his (original) words; for so we find with Moses, our master, who had forgotten his (original) words. (See Pesachim, p. 129: "Resh Lakish said," etc.)

And where do we find that Moses was irascible with his hearers? It is written [Numb. xxxi. 14]: "And Moses was wroth. . . . Have you allowed all the females to live?" And it is written [ibid., ibid. 16]: "Behold . . . through the counsel of Bil'am." How so? Infer from this that this was the advice of Bil'am given to Balak: "These people, your enemies, are hungry for food and are thirsty for drink, as they have nothing but manna. Go and put up tents for them, place in them food and drink, and seat in them beautiful women, daughters of nobles, so that the people may turn to Baal Peor." (This will be given in Sanhedrin in detail.)

Now from this we may draw an *a fortiori* conclusion. If

Moses our master, the wisest of the wise and the father of the prophets, at the time he became angry at his listeners forgot his original words, so much the more would we commoners. From this we should learn how necessary it is to be careful and not irascible.

Ben Azai says: Be careful in thy words, that thy hearers shall not err through them.

"*And erect safeguards for the Law.*" That means that one shall make a safeguard to his words as the Holy One, blessed be He, has done. Adam the First made one to his; the Torah made one to its words; Moses and Job likewise made safeguards to their words, and so also the Prophets and Hagiographers have all made safeguards to their words.

The safeguard that the Holy One, blessed be He, made is this [Deut. xxix. 23]: "Even all the nations will say, wherefore hath the Lord done thus unto this land?" Infer from this that it was known beforehand to Him, by whose one word the universe was created, that the future generations will ask this; therefore he said to Moses: Write the answer for the future generations [ibid., ibid. 24, 25]: "Then shall men say, because they have forsaken the covenant of the Lord, etc., and they went and served other gods and bowed down to them—gods which they knew not, and which he had not assigned unto them."

We see, then, that the Holy One, blessed be He, made these answers, to prevent His people from incurring His wrath by their questions, and that they might live in peace.

Adam the First's safeguard to his words was thus [Gen. ii. 16, 17]: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die."

We see, then, that Adam did not want to give Eve the exact words he received, but he added [ibid. iii. 3]: "Ye shall not eat of it, neither shall ye touch it, lest ye die," in order that they should take care even not to touch the tree. At that time the wicked serpent said to himself: "As it is impossible for me to make Adam stumble (for he himself received the words from the Lord), I will make Eve stumble." He sat by her and had a long conversation with her. He said to her: "As thou sayest that the Holy One, blessed be He, has forbidden thee to touch it, see that I am touching it and will not die, and the same will

be with thee." And so he did: he arose and shook the tree with his hands and feet till the fruit fell down. [According to others the serpent did not actually touch the tree at all, because as soon as the tree saw the serpent it stopped him and said: "Thou wicked one, do not touch me," as it is written [Ps. xxxvi. 12]: "Let not come against me the foot of pride, and let not the hand of the wicked chase me off." Another explanation of the above passage is, that it has referred to Titus, who beckoned with his hand, and struck the altar, saying: "λυχος! λυχος! (wolf!) thou art a king, and I am a king, come and engage with me in battle. How many oxen were slaughtered upon thee; how many heads of birds were pinched off on thee; how many measures of wine were poured upon thee; how much incense of *spices* was burned upon thee, thou art the one who destroys the whole world," as it is written [Is. xxix. 1]: "Woe to Ariël, to Ariël, the town where David dwelt! Add ye year to year; let the festivals come round in order."]

The serpent said again to her (Eve): "If thou sayest that the Holy One, blessed be He, forbade to eat it, see I eat of it, and do not die, and thou mayest do the same and thou wilt not die." So Eve said to herself, the injunctions of my master are unfounded. [(There is a tradition that) at first Eve called Adam nothing but master.] She then herself ate of the fruit and gave it to Adam, and he too ate, as it is written [Gen. iii. 6]: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes," etc.

With ten curses was Eve cursed at that time, as it is written [ibid., ibid. 16]: "Unto the woman he said, I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth (children), and for thy husband shall be thy desire, but he shall rule over thee." "I will greatly multiply"—those are the two afflictions of blood that a woman has to suffer: that of her menstruation and that *primæ noctis*. "And thy suffering" means the rearing of children; "and thy conception" means the pain of pregnancy. "In pain shalt thou bring forth children" is to be taken in its literal sense. "And for thy husband shall be thy desire"; infer from this that the woman is longing for her husband during his absence on a journey. She is wrapped like a mourner, separated from all men as if she were in prison and as if she were excommunicated from all mankind. And who caused all this? The words that Adam added: "Ye shall not touch it." From this they deduced the maxims that

if one makes a safeguard to his words (without stating that it is such) he cannot stand by it. Consequently they said that one must not add to what he has heard. Said R. Jose (this is what people say): "It is better to have a wall of ten spans which is solid, than one of a hundred ells which is tottering."

What were the thoughts of the wicked serpent at that time? "I will slay Adam and marry his wife, and I will be king of the whole world, I will walk erect, and will banquet on the best of the land." Then the Holy One, blessed be He, said to him: "Thou hast thought to slay Adam and marry his wife, therefore I will put enmity (between thee and the woman); thou hast thought to be king of the world, therefore be thou cursed among all the cattle; thou hast thought to walk erect, therefore upon thy belly shalt thou go; thou hast thought to banquet on the best of the land, therefore dust shalt thou eat all the days of thy life."

R. Simeon b. Menassia says: "Woe that a great servant was lost to the world, for if the serpent had not been accursed, every one would have had two serpents in his house. He would send one to the West, and the other to the East, and they would bring him diamonds, precious stones and pearls, and all the valuable things of the world, and no creature could stand against them, and furthermore they could be used instead of a camel, ass, and mule in the field, garden," etc.

R. Jehudah b. Bathyra says: "Adam was sitting in the Garden of Eden and the angels served him with roasted meat and chilled wine." When the serpent saw this and observed this honor, he became jealous.

How was Adam created? The first hour his dust was gathered, the second the form was created, the third he became a body, the fourth his members were joined, the fifth the openings were developed, the sixth the soul was put unto him, the seventh he rose to his feet, the eighth Eve was mated to him, the ninth he was brought into the Garden of Eden, the tenth the command was given to him, the eleventh he sinned, the twelfth he was driven out and went away; this is what is written [Ps. xlix. 21]: "*Ve Adam bikor bal yolin.*" * (Adam, "Bal Yolin"—he shall not stay over night.) [We have learned in Tract Rosh Hashana, p. 55: On the first day which psalm did

* The translation of this passage is entirely different. The Talmud, however, interprets this to mean Adam the First, and takes it literally.

they say? "Unto the Lord belongeth the earth with what filleth it" [Ps. xxi. 17]; this was because He created and is still continuing to create, and He is judging the world. On the second day they said: "Great is the Lord and highly praised, in the city of our God" [ibid. xlviii. 2]; it is because He divided all His creatures and became the one ruler of the universe. On the third they said: "God standeth in the congregation of God, in the midst of judges doth He judge" [ibid. lxxxii. 1]; it is because He then created the sea, the land, and the earth was rolled to its right place, and room was made for His congregation. On the fourth day they said: "O God of vengeance, Lord! O God of vengeance, shine forth" [Ps. xciv. 1]; because then He created the sun, the moon, the stars, and the planets which give light to the world, and the Lord will punish those who worship them. On the fifth they said: "Sing aloud unto God our strength; shout joyfully unto the God of Jacob" [Ps. lxxxi. 2]; because He then created the birds, the fishes, and the great sea monsters, who (the birds) fill the world with song. On the sixth they said: "The Lord reigneth, He is clothed with excellency; the Lord is clothed, He had girded Himself with strength: (therefore) also the world is firmly established, that it cannot be moved." Because then He finished all His work He became exalted and placed Himself on the loftiest point of the world. On the seventh they said: "A psalm or song for the Sabbath day" [ibid. xcii. 1]. A day of entire rest, when there is no eating nor no drinking and no traffick, but the upright sit with their crowns on their heads and are nourished from the glory of the Shekhina, as it is written [Ex. xxiv. 11]: "And they saw (the glory of) God, and did eat and drink," just like the angels.]

Why was Adam created on the last hour of the sixth day? In order that he might immediately partake of the sabbatical meal.

R. Simeon b. Elazar said: Adam can be likened to an Israelite who married a proselyte woman, and he constantly sought to impress upon her mind the following regulations: "My daughter, eat not bread when thy hands are unclean, eat not of fruits which were not tithed, do not violate the Sabbath, do not get into the habit of making vows, and walk not with another man. If thou shouldst violate any of the commands, thou wilt die." Another one, who wished to mislead her, did those very things before her that she had been told were sinful: he ate

bread when his hands were unclean, partook of fruits which were not tithed, violated the Sabbath, etc., and thereby caused this proselyte to think that everything that her husband told her was entirely false, so she violated all his commandments.

R. Simeon b. Johai said: The case of Adam can be likened to one who, when intending to leave his house, took a barrel and put therein a certain number of dates and nuts; then he caught a scorpion and put it in the top of the barrel, he covered it well and put it in a corner, and said to his wife: "My daughter, everything I have in this house is placed at thy disposal, except this barrel, which thou must touch not at all." As soon as her husband went away, she, however, opened the barrel, put her hand into it, and the scorpion bit her. She took sick and went to her bed. When her husband returned, he asked her what the trouble was. She said: "I put my hand in the barrel, and the scorpion bit me, and I am dying." He said to her: "Did I not tell thee before that thou must not touch the barrel?" He became angry, and drove her out of his house. The same happened to Adam when the Holy One, blessed be He, told him: "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die"; but as soon as he did eat he was driven out of the Garden of Eden, and this is what the passage said [Ps. xlix.] (see above).

On the same day on which he was formed, on the very same day his countenance was created; on the very same day he was made a body, and his members were joined and his openings developed, and on the very same day the soul was put unto him. On the same day he stood upon his feet, and Eve was mated to him. On the same day he pronounced the names of all the creatures, and on the very same day he was placed in the Garden of Eden and received the command (not to eat, etc.), and on the very same day he violated it and was driven out, to comply with what is written [Ps. xlix.] (see above). On the same day they went to bed two, and descended from the bed four. R. Jehudah b. Bathyra, however, says that they descended six (two sons and two daughters). On that day three sentences were pronounced over Adam, as it is written [Gen. iii. 17, 18]: "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, etc., cursed be the ground for thy sake, in pain shalt thou eat of it, etc., and thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the

field." As soon as Adam the First heard that the Holy One, blessed be He, said: "And thou shalt eat the herbs of the field," he trembled in his whole body. He said before Him: "Lord of the Universe, shall I and my cattle eat out of the same trough?" Said the Holy One, blessed be He: "As thou hast trembled, therefore in the sweat of thy face shalt thou eat *bread*" [ibid., ibid. 19].

As Adam was laid under three sentences, likewise was it with Eve. As it is written [ibid., ibid. 16]: "I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth children." The first few days of menstruation are painful. So also are the first few moments of her sexual intercourse with a man. Also when the woman becomes pregnant, her face loses its beauty and becomes yellow the first three months.

When evening drew near, and Adam, looking toward the west, saw that it was becoming darker and darker, he said: "Woe to me is this, because I have sinned, that the Lord darkens the world upon me!" He did not know that it was the course of nature. In the morning, when he saw it lighted up and the sun risen in the east, he rejoiced greatly. He built an altar and sacrificed on it as a burnt-offering an ox, the horns of which were formed before his hoofs. (Rashi explains this elsewhere as follows: All the creatures of the first days of creation were created in their full-grown sizes, and as the head was formed first the horns thereon preceded the hoofs in point of time. This means to say that Adam sacrificed an ox of the first creation.) As it is written [Ps. lxix. 32]: "And this will please the Lord better than an ox or bullock having horns and cloven hoofs."

(There is a tradition) that the ox of Adam, the steer of Noah, the ram sacrificed by Abraham in place of his son, were all of the first creation, as it is written [Gen. xxii. 13]: "And Abraham lifted up his eyes and saw, and behold, there was a ram *Achar*" (another one, which signifies that it was one differing from the usual ones). At that time (of the sacrifice of the ox, the Holy One, blessed be He, became merciful to him and) three divisions of angels came down with harps, and psalteries, and all musical instruments, and they sang with Adam, as it is written [Ps. xcii. 1–3]: "A psalm song for the Sabbath day. It is a good thing to give thanks to the Lord, etc. To tell in the morning of thy kindness, and of thy faithfulness in the nights." "To tell in the

morning of thy kindness," this means the world to come, which is likened to the morning, as it is written [Lam. iii. 23]: "They are new every morning, great is thy faithfulness"; and [Ps. xcii.] "And of thy faithfulness in the night" means this world, which is likened to night, as it is written [Is. xxi. 11]: "The doom of Dumah. Unto me one calleth out of Se'ir, Watchman, what of the night? Watchman, what of the night?"

The Holy One, blessed be He, said then: "If I will not punish the serpent, that would be as if I Myself were destroying the world, because it would be said that the one that I set up as king over the entire world has disobeyed My command and ate of the forbidden fruit"; therefore immediately He turned to the serpent and cursed him, as it is written [Gen. iii. 14]: "And the Lord God said unto the serpent," etc. R. Jose said: "If the serpent had not been cursed, the world would have been destroyed immediately afterward."

When God created Adam, He formed him with two countenances, front and back, as it is written [Ps. cxxxix. 5]: "Behind and before hast thou hedged me in, and thou placest upon me thy hand." And the angels came down to serve him, and the Holy One, blessed be He, took him under His wings, as it is written: "And thou placest upon me thy hand."

According to others, from this passage is to be inferred that Adam and the Temple were both created with both hands. This view is supported by the following passages [Ps. cxix. 73]: "Thy *hands* have made me and established me"; and it is also written about the Temple [Ex. xv. 17]: "The sanctuary, O Lord, which thy *hands* have established."

Tosephtha—Aboth of R. Nathan.

* What is the safeguard that the Torah made to its words? It is written [Lev. xviii. 19]: "And a woman in the separation of her uncleanness shalt thou not approach." One might say it is allowed to embrace and kiss her, and converse with her, therefore it is written: "Shalt thou not approach"; lest one say it is allowed to sleep with her on one bed when they are both dressed, therefore it is written [Lev. xv. 33]: "And of her that is suffering in her separation," that means during all the

* Chapter II. of the original.

days of her separation she shall be as if under a ban;* from this it may be said that a woman who makes herself homely during her separation does it in accordance with the will of the sages, and one that adorns herself during that time incurs the dissatisfaction of the sages.

It happened that a man, although faithfully studying (the Bible), learning (the Mishna), and serving (in the colleges) of the sages, died in the prime of life. His wife used to take his phylacteries † and go around and visit all the synagogues and colleges, weeping and crying: "My masters, in the Law it is written [Deut. xxx. 20]: 'For he is thy life and the length of thy days'; now there is my husband, who read and learned much and served the sages, why did he die in the prime of life?" And there was no one that gave her a satisfactory answer. Once she met Elijah the prophet, of blessed memory, and he said to her: "My daughter, wherefore criest thou?" and she made to him the same complaint. He then said to her: "What was his wont with thee in the first days of thy separation?" She answered: "Rabbi, he did not even touch me with his little finger; furthermore, he told me, 'Do not touch anything, that thou mayest not bring it into suspicion.'" "And what was his habit with thee in the last days of thy separation?" he said again. She answered: "Rabbi, I used to eat and drink with him, and to sleep with him fully dressed on the bed, and his body touched mine, but with no intention of anything else." Elijah then said: "Blessed be the Omnipotent that killed him, because it is written [Lev. xviii. 19]: 'Shalt thou not approach.'"

It is written [ibid., ibid. 6]: "None of you shall approach to any that are near of kin to him." From this it was said one must not stay in a separate room with any woman in a hostelry, though she be his sister or daughter, because of public opinion. For the same reason one must not converse with a woman in the market, not even with his wife. For the same reason a man shall not walk behind a woman, even though she be his wife. This was deduced from the following analogy of expression: It is written in the passage of illegal unions, "Ye shall not ap-

* In the ancient times, and even now in some places of the Orient, a woman in her separation must be separated and avoid all communication with anybody during the whole time.

† We have explained it in our "Philac. Ritus," that at that time only great men were allowed to bear phylacteries, and therefore she took them to prove that her husband was one of them.

proach," and here is also written, "Thou shalt not approach," from which it is to be inferred that one shall not approach such things as can cause him to sin (or cause people to talk about him).

There is an ancient saying: Keep thyself apart from the abominable, and from things which are equal to it; and the sages explained it thus: Keep thyself from trivial sin, that it may not lead thee to a grave one. Run to perform a slight meritorious deed, for it will lead thee to the performance of a great one.

It is written [Song of Songs, vii. 3]: "Thy body is like a heap of wheat fenced about with lilies." "Thy body is like a heap of wheat" refers to the assembly of Israel, and "fenced about with lilies" refers to the seventy elders. Another explanation of the words, "Thy body is like a heap of wheat," is that they refer to the lenient religious duties which seem to be of no consequence; "fenced about with lilies," nevertheless when the Israelites perform them they bring them to the world to come. How so? When one is with his wife in his house he can do with her what he pleases even during the separation, as there is nobody to control him or reprove him; but when he refrains from having intercourse with her until she submerge herself, he is doing so only because he is afraid of him who commanded the submerging (in the legal bath); and the same is the case with the first dough, the first wool of shearing (no control can be exercised). Hence such duties, which are as light as lilies, bring the Israelites who perform them to the world to come.

Which is the safeguard that Moses made to his words? It is written [Ex. xix. 10]: "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow." As Moses the upright regarded it inexpedient to speak to the people in the manner God spake to him, he added one day of his own volition, and said to them [Ex. xix. 15]: "Prepare yourselves for three days." * Why did he do so? Because he thought it might happen that one could have seminal intercourse with his wife that day, and so they will receive the Torah when they are unclean; "therefore I will add a third day, that in all the three days they shall refrain from intercourse, in order that

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* Leeser translates "against" the third day, but the Talmud translates it as we give it.

they may be clean when receiving the Torah from Mount Sinai."

This is one of the things that Moses did of his own accord by drawing an *a fortiori* conclusion (as will be explained farther on), and his act was afterward sanctioned by the Omnipotent. The same was the case with the breaking of the tables, with his leaving the Tabernacle, and with his separation from a woman. How so? He said: "Since relative to the Israelites who were to be sanctified for the time being only, for the purpose of receiving the ten commandments from Mount Sinai, the Holy One, blessed be He, said unto me, 'Go unto the people and sanctify them to-day and to-morrow,' how much more incumbent is it on me to be particular about the cleanliness of my person, as I must be ready for such a divine call every day and every hour, and do not know when He would speak to me by day or by night." And this was exactly in accordance with the will of God. R. Jehudah b. Bathyra, however, said: Moses did not leave his wife before he was told to do so by the Mighty One, as it is written [Numb. xii. 8]: "Mouth to mouth do I speak with him." It means, mouth to mouth have I told him to separate himself from a woman. According to others, it is from the following passage: It is written [Deut. v. 27]: "Go say to them, return ye unto your tents"; and immediately after [ibid., ibid. v. 28]: "But as for thee, remain thou here by me." Therefore he returned and separated himself. This was exactly the meaning of this passage.

The *a fortiori* in the case of the Tabernacle was thus: He said: As for my brother Aaron, who is anointed with the oil of anointment, and clothed in holy garments for service, the Holy One, blessed be He, regarding him said [Lev. xvi. 2]: "Speak unto Aaron thy brother, that he come not at all times into the holy place." Now I who am not chosen for such service, as I am not a priest, how much more reason is there for me to leave the Tabernacle? He did so, and it was in accordance with the will of the Omnipotent.

The *a fortiori* in the case of the tables was thus: It is said when Moses ascended on high to receive the tables [which were written and preserved since the creation of the world, as it is written [Ex. xxxii. 16]: "And the tables were the work of God, and the writing was the writing of God, engraved upon the tables," do not read "Charuth" (engraved), but Cheiruth (free), for every one who is studying the Law is a free man].

The angels conspired against Moses, saying: "Lord of the Universe, what is the mortal, that thou rememberest him?" etc. [Ps. viii. 5-9]. They murmured against Moses and said: What is the distinction of one born of woman, that he should come into the council on high? As it is written [Ps. lxviii. 19]: "Thou didst ascend on high, lead away captives, receive gifts." He nevertheless took the tables and descended with great rejoicing. When he saw the contamination with which they had stained themselves in worshipping the golden calf, he said: If I should give them the tables, I impose upon them a responsibility which might result in capital punishment by divine power, for on the tables is written: "Thou shalt have no other gods before me" [Ex. xx. 3]. He started to return, but the seventy elders saw him and ran after him, and grasped the tables on one end, the other end being still in Moses' hand, and he overpowered them all, as it is written [Deut. xxxiv. 12]: "And in respect to all that mighty hand, and in all the great, terrific deeds which Moses displayed before the eyes of all Israel." He looked at the tables, and saw that they were without writing upon them. He then said: How shall I give Israel the tables, now that they have no value? I will rather break them. As it is written [Deut. ix. 17]: "And I took hold of the two tables, and cast them out of my two hands, and I broke them." Said R. Jose the Galilean: I will explain this with a parable. A king said to his ambassador: "Go, betroth to me a maiden who is beautiful, chaste, and of pleasing manners." The ambassador went and betrothed such to him. Soon he found that she acted the harlot. The ambassador was in a predicament. "What is to be done? If I grive her the marriage contract now, I may subject her to capital punishment. No," he said, "I will tear the marriage contract and thereby release her from my master and save her." So Moses the upright said, as stated above: "Rather will I seize and break them (the tables) and save the Israelites by enabling them, in case they should be charged with idolatry, to say: 'Where are the tables? They did not exist at all.'"

R. Jehudah b. Bathyra said: Moses would not have broken the tables had he not been told by the Mighty One to do so, as it is written: "Mouth to mouth do I speak with him"; that means, I told him to break the tables. According to others, that thought is expressed in the following passage [Deut. ix. 16]: "And I looked, and behold, ye had sinned against the Lord." He would not say "I looked," unless he saw the writing of the

tables flying away. Anonymous teachers find the same in the following passage [Deut. x. 5]: "And they have remained there, as the Lord hath commanded me." He would not have said he was commanded unless he had been told to break them. R. Elazar b. Azariah infers it from the following passage [ibid. xxxiv. 12]: "Which Moses displayed before the eye of all Israel"; or, "All that Moses did was by the command of the Lord," as in other cases Moses acted according to the command of God. [R. Aqiba infers it from the following passage: "And I took hold of the two tables." What can a man take hold of? Only what he can destroy (*i.e.*, if he had not been commanded to do so he could not have been able to destroy a thing given by God). R. Meir infers it from the following passage: "Which thou hast broken"; it really means, "which thou didst break rightfully" (see Sabbath, p. 165).]

Also Hezekiah, King of Judah, did four things of his own volition which were in accordance with the will of the Lord (see Pesachim, p. 99 in the Mishna): "And Hezekiah prospered in all his works" [II Chron. xxxii. 30].

What is the safeguard that Job made to his words? (Let us see), it is written [Job i. 1]: "And this man was perfect and upright, and fearing God, and eschewing evil." We learn therefrom that Job kept aloof from anything that led to sin, from abomination and from what is equal to it. It may be asked [if it is so, are not the terms "perfect" and "upright" superfluous? (the words "fearing God" and "eschewing evil," are they not sufficient)? Infer from this that the term "perfect" means that he was born circumcised. Adam the first man also came forth circumcised, as it is written [Gen. i. 27]: "And God created man in his image." Also Seth was so born, as it is written [ibid. v. 3]: "And begat a son in his likeness, after his image." Noah, too, was born circumcised, as [ibid. vi. 9] the term "perfect" was used in reference to Noah. Shem was also so born, as it is written [ibid. xiv. 18]: "And Malkizedek, king of Salem." * Jacob the patriarch was also so born, as the appellation "perfect" was also applied to him [ibid. xxv. 27]. And Joseph was also so born, as it is written [ibid. xxxvii. 2]: "These are the generations of Jacob: Joseph." It ought to be the generation of Jacob: Reuben (as he was the first-born).

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* There is a tradition in the Talmud that Malkizedek is identical with Shem. Salem in Hebrew means also "perfect." Hence the analogy.

Why is it Joseph ? Infer from this, that as Jacob was born circumcised, so also was Joseph. And Moses was born circumcised, as it is written [Ex. ii. 2]: "And when she saw him, that he was a goodly child." What good could his mother see in him ? Was he then more beautiful than all mankind ? Say, then, he was born circumcised. Also Balaam the wicked was born circumcised, as it is written [Numb. xxiv. 4]: "Thus saith he who heareth the sayings of God." (According to the tradition of the Talmudists, one who is not circumcised could not hear the words of God, and as Balaam was a Gentile, and not circumcised by his parents, and yet he heard the words of God, consequently he must have been born circumcised.) Samuel was also born so, as he is also graced with the appellation *good* [I Sam. ii. 26]. David was also born so, traditionally, as (the support from Ps. xvi. 1 does not imply anything). Also Jeremiah was born circumcised, as it is written [Jer. i. 5]: "Before yet I had formed thee in thy mother's body I knew thee, and before thou wast yet come forth out of the womb I *sanctified* thee." Also Zerubabel was born so, as it is written [Haggai, ii. 23]: "On that day, saith the Lord of hosts, *will I take thee*, O Zerubabel, the son of Shealtiel, *my servant*."] And he (Job) said [Job xxxi. 1]: "A covenant have I made with my eyes: how then should I fix my looks on a virgin ?" Infer from this that Job was so scrupulous with himself that he did not even look at a virgin. This is to be made an *a fortiori* conclusion—namely, if a virgin whom he could marry himself, or to his son, brother, or relatives was not looked upon by him because he was so rigorous with himself, so much the more did he refrain from looking at a married woman. But what was the reason that Job was so rigorous with himself as regards looking at a virgin ? Because he thought, if I look at her to-day (and like her) and to-morrow she marries some one else, I will have looked on (and liked) a married woman.

What safeguard have the prophets made to their words ? It is written [Is. xlii. 13]: "The Lord—as a mighty one will he go forth, like a man of war will he arouse his vengeance : he will shout, yea, raise the war-cry." Is then the Lord as one mighty one ? Is He not stronger than all the mighty ones of the world put together ? The same is in Amos [iii. 8]: "The lion hath roared, who will not fear ? the Lord Eternal hath spoken, who will not prophesy ?" Is then the voice of the Lord equal to one lion—is it not as of all the lions of the whole world put

together? The same meaning is conveyed by the following passage [Ezek. xliii. 2]: "Behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth gave light from his glory." (Now let us see. We know from a tradition that the words) "like a noise of many waters" mean the angel Gabriel; and by "the earth gave light," etc., is meant the appearance of the Shekhina. Is not here an *a fortiori* conclusion to be drawn? Gabriel, who is only one of the thousands of millions of servants who minister before the Lord, if *his* voice reached from one end of the world to the other, so much the more would that of the King of kings, the Holy One, blessed be He, who has created the universe, who has created the higher and the lower; but the reason why the prophets spake so is, that only such things are mentioned that the eye of a human being can see, and only such things are written that the ear of a human being can hear.

What was the safeguard that the Hagiographers made to their words? It is written [Prov. v. 8]: "Remove far from her thy way and come not nigh to the door of her house." "Remove far from her thy way" means heresy against which one is warned. Lest one say, I have confidence in myself and I am sure that it would not influence me, therefore it is written [Ps. ii. 19]: "All that come unto her return not again, and they will not reach the paths of life." [It is written [ibid. ix. 2]: "She hath killed her cattle, she hath mingled her wine; she hath also set in order her table." This refers to the wicked. When one goes away with them, they give him food and drink, they clothe and cover him, and give him plenty of money; but as soon as he becomes one of them, each one recognizes what belonged to him and takes it away from him. Concerning them it is written [ibid. vii. 23]: "Till an arrow cleaveth through his liver, as a bird hasteneth into the snare, and knoweth not that it is done to take his life."]

Another explanation to the above passage is this: "Remove far from her thy way" refers to a harlot. When one is warned not to go in this market, and not to enter into that alley, as there is a celebrated and much-spoken-of harlot, and he says, I have confidence in myself even though I go there I would not be seduced by her; nevertheless they must say to him, Go not, for after all thou canst be seduced by her. Did not our sages say: "A man shall not be in the habit of passing by the door of a harlot, for it is written [ibid. vii. 26]: 'For many deadly

wounded hath she caused to fall: yea, very numerous are all those slain by her' "?

What is the safeguard that the sages made to their words? *e.g.*, the reading of Shema (see Berachoth), and so also have the latter sages made a safeguard to their words; and they have multiplied disciples who did the same thing. As to this, however, the schools of Shammai and Hillel differ. The School of Shammai maintain that one shall teach only those who are wise, modest, rich, and come from a good family; the School of Hillel, however, hold that one may teach every one, as there were many transgressors in Israel, and after they had become upright, pious, and righteous men, engaged in the study of the Law, they had the good fortune that from them descended men of uprightness, piety, and righteousness.

Tosephtha—Aboth of R. Nathan.

* R. Aqiba said: "Whoever takes a coin from the fund intended for charity to the poor when he is not in need of it, will not die before he will really be in need of assistance." † He used to say: One that bandages his eyes or his shoulders, and says: "Give charity to the blind or to the leper," will in the end speak the truth—that is, he will be such. He also said: One that throws his bread on the ground, or scatters his money in his anger, will not die before he will be in actual need of assistance. He said again: One that tears his garments or breaks his vessels in his wrath, will eventually worship idols, for this is the way of the evil thoughts: to-day they urge him to tear his garments, and to-morrow they will advise him to worship idols. And again: One that is desirous that his wife shall die in order to inherit her property, or to marry her sister, or one who is desirous that his brother shall die in order to marry his wife, in the end will be buried by them. Regarding such it is written [Eccl. x. 8]: "He that diggeth a pit will fall into it; and him who breaketh down a fence, a serpent will bite him."

(Here follows a repetition of a Mishna in Baba Kama, which, according to our method, we have omitted.)

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* Chapter III. of the original.

† In a Mishna at the end of Tract Pëah it is stated the reverse, viz.: That one who needs charity and refuses to take it will not depart from this world until he will be in a position to give charity.

R. Dostai b. Janai said: Though thou hast chosen and sown in the first quarter, sow also in the second : perhaps a hail might destroy the first, but the second will be preserved ; for thou knowest not which will succeed, whether this or that, or both may be preserved, and both of them will be alike good, as it is written [Eccl. xi. 6]: "In the morning sow thy seed, and in the evening let not thy hand rest." And even though thou hast sown in the first and second quarters, do not neglect to do so also in the third, as it may happen that a blast might destroy the first, but the latter will be preserved, as is said in the passage just mentioned.

R. Ishmael b. R. Jose said: The above passage refers to study, thus: Study the Law in thy old age, even if thou hast studied it in thy youth. Do not say: "I do not want to study when I am aged"; but study it always, because thou knowest not which will succeed. If thou hast studied the Law in years of plenty, do not count it for the years of famine. The study during times of ease does not count for those of distress, because one thing done in distress is better than a hundred in ease, as it is written [ibid.]: "In the morning sow thy seed, and in the evening let not thy hand rest." R. Aqiba also said the same.

R. Meir said : When thou hast studied under one master, say not: "It is enough," but go and study under another ; yet do not go to all of them, but only to those who were near to the Law from the start (meaning a scholar from a scholarly house), as it is written [Ps. v. 15]: "Drink water out of thy own cistern, and running water out of thy own well."

It is a duty to study under three masters, such as R. Eliezer, R. Joshua, and R. Aqiba, as it is written [Ps. viii. 34]: "Happy is the man that hearkeneth unto me, waiting day by day at my gates, waiting at the posts of my doors." * Because thou canst not know which master's teaching will remain with thee, or perhaps all are good, as may be learned from the above-mentioned passage.

R. Joshua said: "The same passage applies also to this: Marry a woman in thy youth; marry one also (if need be) when you are old; beget children in thy youth, and do so also in thy old age. Do not say, I will not marry again as I have children, but marry and beget more children, as you do not know which of them will be the good."

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* This is inferred from the superfluous letter ו and ת ; as דלתי, "gates," is also plural, not less than two, from the added ו and ת they deduce one more.

He used also to say: "If thou hast given a coin to a poor man in the morning, and another one begs of you in the evening, give him also, as thou knowest not whether both will be benefited by thy donation, and whether both are alike deserving, as it is written: "In the morning sow thy seed." *

It happened that a pious man who used to spend much in charity, while aboard a ship encountered a great storm, and the ship foundered. R. Aqiba saw him go down, and came to testify before the court in order that his wife might marry again. Before the court adjourned, the man came and stood before them. Said R. Aqiba to him: "Did you not sink into the sea?" He answered: "Yea." "And who brought thee out of the sea?" R. Aqiba asked again. He answered: "The charities that I have given have saved me from the sea." "Whence dost thou know this?" He said: "When I went down in the deep, I heard the noise of the waves. It seemed to me that they said to each other: This man has done charity all his days (and they actually threw me on land)." R. Aqiba then arose and said: Blessed be the Lord the God of Israel, who has chosen the words of the Torah and the words of the sages, for they are preserved everlastingly. As it is written [Eccl. xi. 1]: "Cast thy bread upon the face of the waters; for after many days wilt thou find it again." It is written again [Prov. x. 2]: "And charity will deliver from death."

It happened that to Benjamin the upright, who was the treasurer of charities, there came a woman and asked for food. He said: "I assure you that the treasury is empty." She said: "Rabbi, if thou wilt not help me, thou wilt kill a widow and her seven children." He then fed them at his own expense. Years afterward Benjamin the upright fell ill, and he suffered very much on his sick-bed. Said the angels before the Holy One, blessed be He: "Lord of the Universe, Thou hast said: He who preserves one soul of Israel is regarded (by Scripture) as if he preserved an entire world. Benjamin the upright, who has preserved a widow and seven children, (is entitled) so much more to such consideration, yet he is pining on the couch of a painful disease." They implored the mercy of God in his behalf, and His decree was annulled, and twenty-two years were added to his life.

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* We omitted the narrative of a pious man who was compelled to stay over night in a cemetery, as its proper place is in Berachoth.

MISHNA *B*. Simeon the Just was one of the remnants of the Great Assembly. His motto was: "The order of the world rests upon three things: on law, on worship, and on bestowal of favors."

Tosephtha—Aboth of R. Nathan.

*"*Upon the Torah.*" How so? It is written [Hosea, vi. 6]: "For piety I desired, and not sacrifice; and the knowledge of God more than burnt-offerings." Infer from this that the burnt-offering is more favored than ordinary sacrifices, because it is all burnt up in the fire, as it is written [Lev. i. 9]: "And the priest shall burn the whole on the altar," and elsewhere [I Sam. vii. 9]: "And Samuel took the sucking lamb and offered it for an entire burnt-offering unto the Lord." Yet the study of the Law is more acceptable in the sight of the Lord than burnt-offerings, because he who is studying the Torah knows the will of the Lord, as it is written [Prov. ii. 5]: "Then wilt thou understand the fear of the Lord, and the knowledge of God wilt thou find." From this it may be inferred that when a sage lectures to the public it is accounted to him in Scripture as if sacrificing fat and blood upon the altar.

Two scholars studying together, when a bride or a bier carrying a corpse passes before them, must observe the following rule: If the bride has all she needs to feel that she is such, and if the dead has all that is needed for decent burial, the students shall not interrupt themselves; but if such be not the case, let them suspend their study and go to add to the joy of the bride and to do honor to the dead. [It happened that a wedding procession passed by while R. Tarphon was studying with his disciples, and he directed that the bride be brought up to his house, and he told his mother and his wife to wash, anoint, and ornament her, and to dance for her until she should reach her groom. According to Elias Wilna.]

It also happened that, while R. Judah b. Ilai was teaching his disciples, a wedding procession, which had not sufficient followers, passed by, and he with his disciples took part in the procession until the bride passed.

It happened again that while the same was engaged in teaching his disciples, a bridal party passed by. He asked: "What is

* Chapter IV. of the original.

that ?" and they answered: "A bridal party." He then said: "My sons, arise, evince your interest in the bride." So we find that the Holy One, blessed be He, bestowed His favor upon a bride, as it is written [Gen. ii. 22]: "And the Lord God *formed* the rib." And in the cities by the sea a bride is called *Beniatha*, "the *formed* one." If He has done so, how much more reason is there for us so to do ? Infer from this that the Lord formed Eve and ornamented her like a bride, and brought her to Adam, as it is written [ibid.]: "And brought her unto Adam." Only once has the Lord become a mediator to Adam; henceforward man must procure a mediator for himself, as it is written [ibid., ibid. 23]: "Bone of my bones, and flesh of my flesh." Once only was Eve formed out of Adam; henceforward man betroths the daughter of his fellowman.

"*On service.*" How so ? As long as the service of the Temple existed, the world was blessed for the sake of its inhabitants, and the rain came down in due season, as it is written [Deut. xi. 13, 14]: "I love the Lord your God, and to serve him . . . that I will send rain for your land in due season." But when the service of the Temple ceased, the inhabitants were not blessed, and the rain did not come down in due time, as it is written [ibid., ibid. 16]: "Take heed to yourselves that your heart be not deceived . . . and he will shut up the heavens that there be no rain." Also Haggai said [ii. 15, 16]: "Direct, I pray you, your heart from this day and upward, before the time that a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to a heap of sheaves of twenty (in number), and there were but ten; when he came to the wine-press to draw off fifty measures out of the vat, and there were but twenty." [Why was it not said of the wine-press also "twenty, and there were but ten," the same as of the wheat ? Because the wine-press is a better sign than the wheat. There is a tradition that when the vine is spoiled it is a bad sign for the current year.]

Said the Israelites before the Holy One, blessed be He: "Lord of the Universe, why hast Thou done thus to us ?" The Holy Spirit answered: "Ye looked for much, and, lo, it came to be little, . . . because of my house that lieth in ruins, while ye ran every man unto his own house" [Haggai, i. 9]. "If ye will employ yourselves with the service of the Temple, I will bless ye as heretofore," as it is written [ibid. ii. 18, 19]: "Direct, I pray, your heart . . . from the four and

twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid. . . . Is the seed yet in the barn? Yea, as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree have not brought forth; (but) from this day will I bless you." Infer from this that there is no service which is favored by the Lord more than the Temple service.

"*Upon bestowal of favors.*" How so? It is written [Hosea, vi. 6]: "For kindness I desired, and not sacrifice." Moreover, at the beginning the world was created with kindness, as it is written [Ps. lxxxix. 3]: "To eternity will kindness be built up (*e.g.*, the world is built up with kindness), the heavens—yea, in these wilt thou establish thy faithfulness."

R. Johanan b. Zakkai once went out of Jerusalem, followed by R. Joshua, and seeing the destroyed Temple, R. Joshua said: "Woe to us, that this is destroyed, the only place where the sins of the Israelites were atoned!" R. Johanan corrected him, saying: "My son, do not grieve over it. We have other means of atonement as effective—namely, bestowal of favors, as it is written [Hosea, vi. 6]: 'For kindness I desired, and not sacrifice.' As we find with Daniel, who was occupied in doing good. And what good did he do? He certainly did not sacrifice burnt-offerings and voluntary offerings, as he was in Babylon, and with regard to the place of sacrifice, it is written [Deut. xii. 13, 14]: 'Take heed to thyself that thou offer not thy burnt-offerings in every place which thou mayest see; but in the place which the Lord will choose in one of thy tribes, there shalt thou offer thy burnt-offerings.' What good, then, did he do? He rejoiced with people in their joy, he wept with them in their sorrow, he helped and cheered poor brides, he honored the dead by following them to the last resting-place, he gave material aid to the needy, and prayed three times every day, and his prayers were received with favor, as it is written [Dan. vi. 11]: 'And three times every day he kneeled upon his knees, and prayed, and offered thanks before his God,' etc."

When Vespasian came to destroy Jerusalem, he said to the inhabitants: "Fools, wherefore do ye seek to destroy this city and to burn the Temple? All I want of you is to send me a bow or an arrow—*i.e.*, to acknowledge my dominion over you. I will leave you in peace." They, however, said: "Just as we killed the two who came before thee, so will it be with thee." When R. Johanan b. Zakkai heard this, he invited the leaders of

Jerusalem to a conference, and said unto them: " My sons, why should you occasion the destruction of the city and insist upon it, as it were, that the Temple be burnt? All the enemy wants is that you send to him a bow or an arrow, and is willing on that condition to depart." But they answered him in the manner they answered Vespasian. The latter had spies within the walls of Jerusalem, and whatever they heard they wrote upon an arrow and threw it outside the wall. In this manner Vespasian learned that R. Johanan b. Zakkai was friendly to Cæsar (and so he really was, and confessed it frankly to the leaders of Jerusalem). When R. Johanan b. Zakkai saw that his efforts during several days in succession to win the leaders for peace proved futile, for the leaders did not listen to him, he sent for his disciples, R. Eliezer and R. Joshua, and said: " My sons, try to take me out of here. Make me a coffin, and I will sleep in it." They did so, and R. Eliezer held the coffin by one end, and R. Joshua held it by the other, and thus carried him at sunset to the gates of Jerusalem. When the gate-keepers asked them whom they had there, they answered: " A corpse; and you know that a corpse cannot remain in Jerusalem over night." They were allowed to go, and they carried him till they came to Vespasian. There they opened the coffin, and he arose and introduced himself to Vespasian, who said: " Since thou art the Rabban Johanan b. Zakkai, I give thee the privilege to ask a favor of me." He answered: " I request nothing but that the city of Jamnia shall be free to me to instruct there my disciples. I will build there a prayer-house, and will perform all the commandments of the Lord." Hereupon Vespasian said: " It is well. Thou mayest go thither, and undisturbed carry out the object of thy desire." R. Johanan b. Zakkai then asked permission to say something to Vespasian. This having been granted, he said: " I can assure you that you will become a king." " How dost thou know it?" He answered: " We have a tradition that the Temple will not be delivered to a common man (in the name of the king), but to the king himself." As it is written [Is. x. 34]: " And he will cut down the thickets of the forest with iron, and the Lebanon shall fall by (means of) a mighty one." * It was said that scarcely had a few days elapsed when a messenger came from the city of Rome with the tidings that Cæsar was dead, and the resolution was adopted that Vespasian be his successor.

* Elsewhere the Talmud explains that Lebanon means the Temple, and " mighty one" a king.

At the time when Jerusalem was taken, R. Johanan b. Zakkai, with a trembling heart, was sitting and watching as Eli did, as it is written [I Sam. iv. 13]: "Lo, Eli was sitting upon a chair by the wayside, watching; for his heart was anxious for the ark of God." When he heard that Jerusalem was destroyed and the Temple burnt, he and his disciples tore their garments, wept, cried, lamented, and said: "Open thy doors, O Lebanon!" [Zech. xi. 1]—that is, the Temple; "and the fire shall eat on thy cedars"—that is, the priests of the Temple, who took the keys and threw them up high and said, before the Holy One, blessed be He: "Lord of the Universe, here are the keys which thou hast intrusted us with, as we were no faithful treasurers and we are no longer worthy to do the work of the King and to eat at his table."

Abraham, Isaac, and Jacob, and the twelve tribes all wept, cried, lamented, and said [ibid. 2, 3]: "Wail, fir-tree, for fallen is the cedar; those that were mighty are despoiled," etc. "Wail, fir-tree, for fallen is the cedar"—that is, the Temple; "those that were mighty are despoiled," applies to Abraham, Isaac, Jacob and his twelve sons. "Wail, O ye oaks of Bashan"—that is, Moses, Aaron, and Miriam; "for the impervious forest is come down"—that is, the Holy of Holies; "the noise of the wailing of the shepherds, for wasted is their glory"—that is, David and Solomon his son; "the noise of the roaring of young lions, for wasted is the pride of the Jordan"—that is, Elijah and Elisha.

In three things has the Holy One, blessed be He, made mankind differ one from the other: in voice, behavior, and features. "In voice": for what purpose? The Holy One, blessed be He, has varied the voices of mankind one from the other, to prevent the generations from adultery; because if it would not be so, when a man would leave his house, some one else might come in (in the night time) and do violence to his wife; but as the voices are different, she could recognize that of her husband.

"In behavior": for what purpose? The Holy One, blessed be He, has varied the behavior of mankind one from another, to prevent jealousy; if not so, mankind would be jealous of each other; therefore the behavior of one is different from that of another. "In features": for what purpose? The Holy One, blessed be He, has varied the features of mankind that the women might recognize their husbands, and the men their wives, otherwise all would be mixed up.

MISHNA *C.* Antigonus of Socho, who received it from Simeon the Just, was in the habit of saying: "Be not like slaves who serve their master for the sake of the compensation; be like such servants as labor for their master without reward; and let the fear of Heaven be upon you."

Tosephtha—Aboth of R. Nathan.

*"*The fear of God shall be upon you, that your reward may be double in the world to come.*" Antigonus from Socho had two disciples, who were studying his words. They communicated them to their disciples, and they in turn to theirs, who sought the reason which prompted the sage to make such an utterance. "Wherefore," they asked, "have our ancestors said such a thing? Is it possible that a laborer will work all day, and not expect to be rewarded in the evening?" What if they had known that there is a hereafter, and that there will be a resurrection? They would in that case not have expressed themselves in that manner. The result was, that these disciples deviated from the path of the Torah, and formed two new schools with exclusively worldly tendencies, that of the Sadducees and that of the Baitusees: Sadducees—because the name of the founder of their school was Zadok; and Baitusees—because the name of the founder of their school was Baitus. They surrounded themselves with pomp and the brilliancy of shining metals, gold and silver, not so much for the delight and pleasure which they derived from those things as to spite the Pharisees, who deprived themselves of enjoyment here, in order to inherit the world to come, which in their opinion was a mere delusion.

MISHNA *D.* Jose b. Joezer of Zereda and Jose b. Johanan of Jerusalem received from them. Jose b. Joezer used to say: "Let thy house be the meeting place of the wise; sit gladly at their feet, and drink in their words with avidity."

Tosephtha—Aboth of R. Nathan.

†"*Thy house shall be the meeting-place for the wise.*" What does this mean? That the house should be for the use of

* Chapter V. of the original. † Chapter VI. of the original.

scholars, their disciples and their disciples, in the sense that one man says to the other: " I shall wait for you at that place." Another explanation of that phrase is this: If a scholar comes to thee for the purpose of being instructed by thee, and thou art able to comply with his wish, do so; if thou art not able to teach him, dismiss him at once. Neither shall he sit before thee on the bed, chair, or bench, but on the floor; and every word that thou utterest he shall receive with awe, terror, fear, and trembling.

"*Sit gladly at their feet.*" It means that when a renowned scholar comes to the city you shall not say: " I need him not," but go to him; and do not sit before him on the bed, chair, or bench, but on the floor; and every word that comes from his lips, receive with awe, terror, fear, and trembling, for so our ancestors received the Torah from Mount Sinai. According to another explanation the words: " Sit gladly at their feet," are referred to Rabbi Eliezer, and the words: " Drink their words as a thirsty man drinks water," are referred to Rabbi Aqiba.

For how did R. Aqiba begin his wonderful career? (Was it not in the manner hinted in the above words?) It has been said that when he was forty years old he had not learned yet anything. (At that age, however, he conceived the idea of applying himself to study.) It once happened that, standing at a well, he asked: " Who has made that hollow in the stone?" The people whom he asked answered: " The water which continuously, day after day, falls upon it." They also said (by way of reproach): " O Aqiba, it is strange that thou knowest not the passage in Scripture which reads: 'Water weareth out stones' " [Job, xiv. 19]. Aqiba then drew an *a fortiori* conclusion. He said: " If the soft has so much power over the hard as to bore it (water over stone), how much more power will the Torah, the words of which are as hard as iron, have over my heart, which is flesh and blood?" He at once turned to the study of the Law. He and his son * went to a school where children were instructed, and addressed one of the teachers: " Master, teach me Torah." Aqiba and his son took hold of the slate, and the teacher wrote upon it the alphabet, and he quickly learned it; and then wrote it in the reversed order, and learned as fast; then he learned the Book of Leviticus, and proceeded from one book to the other,

* According to this legend, R. Aqiba had a son before he married the daughter of Calba Shebua, and thus can be explained the question of Tossaphat in Sabbath, old edition 106*b*, beginning with the paragraph, " R. Joshua b. Karcha."

until he finished the study of the Bible. He then sat down at the feet of R. Eliezer and R. Joshua, and said: "Masters, I beg of you to open to me the underlying principal Mishnayoth." As soon as they recited one Halakha to him, he went away; and, contemplating what they had told him, a new realm of thought was open to him. He saw that there must be a reason why this thing was written here; why this thing was written there, and why this thing has been said so and not otherwise, and why it has been said at all. He went back to his masters questioning, and made them rise and deliberate.

Rabbi Simeon b. Elazar said: I shall illustrate this point with the following parable: A stone-cutter who was doing his work in the mountains was once seen standing upon a rocky height, knocking off small pieces thereof. "What art thou doing?" people asked him. His answer was: "I am trying to uproot this mountain and throw it into the Jordan." They laughed at him. He, however, continued his work; knocked off piece after piece, and when he had reduced the mountain to a big rock, he planted himself against it, and pushed and pushed until he had uprooted the rock, and then threw it into the Jordan, saying: "This is not thy place, that one is." So has R. Aqiba done too, with R. Eliezer and R. Joshua (he compelled them to improve and to rectify their method).

Said R. Tarphon to him: Aqiba, to thee applies the following passage [Job, xxviii. 11]: "The various droppings of water he uniteth into streams, and what is hidden he bringeth forth to light." Things which were hidden from mankind, R. Aqiba brought forth to light.

Every day during the entire time of his learning he used to cut a bundle of straw, half of which he would sell for his needs and the other half he used for light. His neighbors murmured, saying: "Aqiba, thou greatly dost annoy us with the smoke; rather sell it to us, and buy oil with the money and study by its light." He answered them: "The straw supplies me with many things: first, it gives me light for studying; secondly, I warm myself by its flame; and, thirdly, I make my bed on it when I go to sleep."

In the world to come, R. Aqiba will be a menace to the poor who have neglected study.* When they will be questioned why

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* See Section Moed, Vol. VI., Tract Yomah, p. 49, that it is Hillel who will be a menace to the poor.

they had not studied the Law, and they shall answer because they were poor and had to work for a livelihood, then R. Aqiba will be held up to them as one who was also poor and wearied, and yet did study; and if they should say because of their little children, again R. Aqiba will be pointed to, who had many sons and daughters, and yet supported them and his wife Rachel. At the age of forty Rabbi Aqiba began his studies, and at the end of thirteen years he lectured in public. It was said that he did not leave this world until he had tables of gold and silver, and also golden step-ladders to ascend to his bed. His wife went out with an ornament of gold which represented "Jerusalem" on her head; and when his disciples said to him: "Rabbi, thou hast put us to shame by the profuse jewelry thy wife is wearing," he answered: "She has undergone much suffering, great troubles and privations, for the sake of my study."

Not less astonishing is the beginning of the literary career of Rabbi Eliezer. He was twenty-two years old when, for the first time, he felt a desire for study; and when he intimated to his father that his intention was to sit at the feet of R. Johanan b. Zakkai, his father Hyrcanus told him to plough a full Maanah (a piece of land) without eating anything. R. Eliezer got up early in the morning and did the will of his father, but then left him. It is said that that day was Friday, and that he went in the evening to his father-in-law to eat. Others say that he did not eat at all, that he fasted from the sixth hour of the eve of Sabbath to the sixth hour from the expiration of Sabbath. On the road he saw something which looked to him like food—it is said that it was cow-dung—he picked it up and put it to his mouth. He continued his journey, and finally came to the place where R. Johanan b. Zakkai had his residence and his school. R. Eliezer remained over night at an hostelry in the neighborhood. In the morning he sat at the feet of the great sage, and whose attention he attracted by the offensive odor that came from his mouth. R. Johanan, attributing the bad smell to an empty stomach, said to him: "Hast thou eaten anything today?" R. Eliezer made no answer. Again the master put the same question to him, and again he was silent. His host was sent for, of whom the sage inquired whether Rabbi Eliezer partook of any food at his place. "No, he did not," the host said. "I did not offer him any food, thinking that he might eat with the Rabbi." "And I," the Rabbi said, "did not offer him any food, assuming that he had eaten at your place. But while

we are conversing Eliezer is starving." (Food was given to Eliezer, and then) Rabbi Johanan blessed Eliezer, and said unto him: "As thy offensive odor is the result of privation for the sake of study, may thy name shine forth with the glory of scholarship."

Hyrcanus was angry at his son for the course he had taken, and made up his mind to disgrace and disinherit him. But it came to the ears of R. Johanan what Hyrcanus resolved upon to do. It was the day when R. Johanan was lecturing to the great men in Israel that Hyrcanus meant to punish his disobedient son. And the Rabbi appointed watchmen, and advised them: "Should Hyrcanus come, do not allow him to enter the auditorium." They tried to carry out his instruction. But Hyrcanus managed to push himself through and to reach the seats of Ben Zizith Ha Kesseth, Nakdimon b. Gurion, and Calba Shebua, where he sat down with trembling. It is said that on that occasion R. Johanan threw glances of affection at Eliezer, and requested him to open an argument. Modestly did R. Eliezer attempt to decline the honor, saying that he did not know how to begin. But the master and his disciples prevailed, and Eliezer rose and discussed things in an astounding manner, and every subject he touched upon and elucidated pleased Rabbi Johanan to such an extent that he got up and kissed him on the forehead. But Rabbi Eliezer remarked: "Master, everything I said I have learned from thee." Before adjournment Hyrcanus, Eliezer's father, got up and said: "Masters, I had come here with the intention to disgrace my son Eliezer by disinheriting him; but now, however (after I have seen this), I say that all my properties shall be given to him, and his brother shall get none of them."

(It is mentioned that Hyrcanus took his seat by Zizith Ha Kesseth, etc., and is explained why he was so called; but as it is not completed here, the full explanation is given in Tract Gittin.)

Concerning Nakdimon b. Gurion, it was said that the bedding of his daughter was of the value of twelve thousand golden dinars from the city of Tyre, and a golden dinar of Tyre she used to spend for spicing the cookery for every week. She was a childless widow, and was waiting for her brother-in-law to marry her.

And why was he named Nakdimon? Because the sun hastened for his sake. (See Vol. VIII. of Section Moed, Tract Taanith, pp. 51, 52.)

Why was he called Calba Shebua? Because whoever entered his house hungry as a dog, left satiated.* When Vespasian came to destroy Jerusalem, the zealous fanatics were going to burn all his wealth. Said he to them: "Wherefore are ye destroying this city, and are going to burn my wealth? Wait until I find out what I have in my house." He found that he had food for twenty-two years, of which at least one meal a day could be had by each inhabitant of Jerusalem. He at once gave orders to thresh, to sift and to grind, to knead and to bake, and prepared food for twenty-two years for every one in Jerusalem, but they paid no attention to him. What did the Jerusalemites do? They brought the wagons, sawed them, and smeared them with clay. They also did more than this: they boiled straw and ate it, and every Israelite who took part in the war was placed on the city walls. Said one: If any one give me five dates, I will go down and bring back five heads of the enemy. He received five dates, and he went down and took five heads of Vespasian's men. When Vespasian observed their excrement, and found there was nothing cereal in it, he said to his army: "If those who eat nothing but straw are still slaughtering so many of you, if they would eat and drink as you do, how many more of you would they have killed?"

MISHNA *E.* Jose b. Johanan of Jerusalem was in the habit of saying: "Let thy house be so wide open that the poor may enter it as were they inmates there; and do not hold too much discourse with woman." The sages have cautioned against talking too much with one's own wife. An inference can then be made with regard to talking with the wife of a neighbor. Hence the wise man said: "The man who does talk overmuch with woman causes evil unto himself, makes himself insusceptive of the words of the Thora, and in the end will be an heir to Gehenna."

Tosephtha—Aboth of R. Nathan.

†"*Thy house should be wide open.*" This means that one's house should be wide open south, east, west, and north, as was

* *Calba*, means "dog"; *Shebua*, "satiated."

† Chapter VII. of the original.

the house of Job, which had four entrances made, so that the poor should not have the trouble of walking around the house looking for the entrance, but should find it whichever way they came without any difficulty.

"*As were they inmates there*" [literally: "The poor shall be of thy household"]. It is not meant that the people of thy house shall be poor, but that the poor shall speak of what they ate and what they drank in thy house as they used to tell what they ate and drank in the house of Job. And when they met one another on the road, and asked, "Whence do you come?" the answer was: "From the house of Job." "Whereto are you going?" "To the house of Job." Job's house was in a measure the house of the poor.

When the great afflictions came upon Job, he prayed before the Holy One, blessed be He: "Lord of the Universe, have I not fed the hungry and have I not given drink to the thirsty?" as it is written [Job, xxxi. 17]: "Or if ever I ate my bread alone and the fatherless did not eat thereof." "And have I not clothed the naked?" as it is written [ibid., ibid. 20]: "And if he have not been warmed with the fleece of my sheep." (Nevertheless I am so punished.) The Holy One, blessed be He, answered him: Job, as yet thou hast not reached one-half of the performances of Abraham. Thou sittest and waitest in thy house, and wayfarers enter. The one who is used to wheat-bread gets wheat-bread, one who is used to meat gets meat, one who is used to drink wine gets wine. Not so Abraham. He was in the habit of going out of his house to hunt up wayfarers, whom he brought under his roof, and entertained them in a better manner than they had been accustomed to. He offered wheat-bread, meat, and wine to those who at home lived on coarser food. Moreover, he built booths on the road and supplied them with refreshments, and those who entered ate and drank, and blessed God for it. He was favored by heaven, and all that the heart desired and the mouth asked for was to be found in Abraham's house, as it is written [Gen. xxi. 33]: "And Abraham planted an אשל (orchard) in Beer-Sheba." (The letters of the word אשל are the initial letters of the words אכילה, שתיה, לויה, eating, drinking, and accompanying. Hence the above statement.)

"*Teach thy household humility.*" For if he is humble, the members of his household are also humble, and the consequence then is that if a poor man comes to the door and asks: "Is your

father at home?" they answer: "Yes, sir. Please walk in." As soon as he enters he finds a set table, and eats and drinks, and blesses heaven for the enjoyment afforded him." When, however, one is not humble, and the members of his household are irascible, the outcome then is that if a poor man asks: "Is your father at home?" they answer harshly: "No," and assail the poor man with angry and menacing words.

Others take the words: "Teach the members of thy household humility," to mean this: When a man is humble and the members of his household are also so, the result is that when he has to go away to countries on the other side of the sea, he says: "I thank thee, Lord my God, that my wife is at peace with her neighbors"; and so his mind is tranquil when he is away from home. But when one is not humble and the members of his household are irascible, it follows that when he has to go away to countries on the other side of the sea he has to pray: "May it be Thy will, Lord my God, that my wife shall not quarrel with her neighbors, and my children shall not quarrel among themselves"; his heart is always trembling and his mind is restless until he returns. It has been said: "And prolong not converse with a woman." It means not even with his own wife, much less with the wife of his neighbor; for he who holds much discourse with a woman causes evil to himself, neglects the teaching of the Law, and finally he is doomed to Gehenna.

Another explanation of the above saying is, that when one enters the house of learning and is not treated with the honor due to him, or has a quarrel with his neighbor, he should not inform his wife of what took place, for in informing her he disgraces himself, and so also his neighbor; and his wife, who has heretofore respected him, will now laugh at him. When his neighbor hears of this, he says: Woe to me, words which were strictly between him and me, he revealed to his wife. The consequence of this is that he degrades himself, his wife, and his neighbor.

MISHNA *F*. Joshua b. Pera'hia and Nithai the Arbelite received from them. The former used to say: "Get thee a wise teacher, acquire a comrade, and judge every one by his good qualities (*i.e.*, from his favorable side)."

Tosephtha—Aboth of R. Nathan.

*" *Get thee a wise teacher.*" This means that one should procure a constant teacher of whom he should learn the Scripture, Mishna, Midrash, Halakhoth, and Agadoth. What he has left unexplained in the Scripture, he will finally explain in the Mishna, what is unexplained in the Mishna will be explained in the Halakha, and what is unexplained in the latter will be explained in the Agadah. The consequence of all this is, that one acquires all he desires in his own place and is full of blessings.

R. Meir used to say: One that learns the Torah of one teacher, may be compared to one who has one field, part of which he sowed with wheat and part with barley; in one part he planted olives, and in another fruit-trees. And so this man acquires wealth and blessings. The one, however, who studies under two or three masters is to be compared to one who has many fields: in one he sows wheat, in another barley; in one he plants olives, and in the other fruit-trees. And so this man has to go from place to place in many countries, and has no enjoyment of his wealth.

It is said: " Win a friend." How is a friend won? This is to teach us that a man has to acquire an associate with whom he should eat, drink, read, learn, and sleep; to whom he should reveal his secrets, the secrets of the Torah, and the secrets of every-day life. The good to accrue from such an intimacy is that, if one of them should blunder in the recital of a traditional law or in the division of chapters, or one should declare anything which is unclean as clean, and *vice versa*, and anything which is prohibited as permissible, and *vice versa*, his associate will correct him. How do we know that, if the associate really turns his attention to the mistake and sets him right, both will be rewarded greatly for their good endeavor? We learn it from the biblical passage which reads [Eccl. iv. 9]: " Two are better than one"; that is to say, the efforts of both will be crowned with success.

When three are sitting and studying the Law together, the Holy One, blessed be His name, accounts it to them as if they had formed a league for His praise, as it is written: " He that buildeth in the heavens his palace and established on earth his

* Chapter VIII. of the original.

tabernacle." From this passage thou art to learn that if three sit and study together it is accounted to them as if they constituted a league to glorify the Holy One, blessed be He.

When two persons are studying the Law together their reward will be received above, as it is written [Mal. iii. 16]: "Then conversed they that fear the Lord one with the other: and the Lord listened and heard it," etc. But what is meant by the words: "They that fear the Lord"? That when they have made up their mind to redeem the captives and release the prisoners, and the Holy One, blessed be He, has given them the opportunity to do so, they embrace it at once. What is meant by the words: "And for those who think after his name"?* They whose thought of doing the above-mentioned great things never ripens into firm resolution, but are doubtful in the Lord whether they will succeed, and therefore the Lord gives them not the opportunity, and they are lost before doing anything they thought of doing. Also an individual who engages in the study of the Law, his reward is marked in Heaven, as it is written [Lam. iii. 28]: "That he sit in *solitude* because he hath laid it upon him." This is illustrated by the following anecdote: A man had a little son whom he left alone when he went to attend to some business. The boy, instead of spending his time in play, took a scroll and spread it upon his knees, and thus he sat and studied. When his father returned and found his son in that commendable position, he joyfully said: "See what my little son has done! Left alone, he took to study of his own accord." Even so the Almighty regards an individual who is absorbed in holy thought. His reward is marked in Heaven.

"*Judge every one from his favorable side.*" It happened that a girl was led in captivity, and two pious men went to redeem her. One of them entered into a house of harlots. When he came out again, he said to his companion: "What were thy suspicions of me (when you saw me enter this house)?" He said: "I thought you went to investigate what sum her ransom would be." He answered: "I assure you that so it was. As thou hast judged me from my favorable side, so may the Lord judge thee in the same manner."

It happened, again, that a maiden was led into captivity, and two pious men went to redeem her. One of them was suspected

* The Talmud translates חושב "think after" (doubt), but Leeser translates it "respect."

as a robber, and was confined in prison, and his wife brought him food and water every day. One day he asked her: "Go to my companion and tell him that I am in prison because I went to redeem the maiden in question, and he who intended to take part in it is doing nothing and pays no attention to her." She rejoined: "Thou art in prison, and thou think about foolish things?" She therefore did not listen to him. He again requested her to go and to notify his companion, and finally she did so. What did this man do? He took gold and silver, and, accompanied by other people, came and released them both. When he was released he said: "Let this maiden sleep with me* in bed with her clothes on." In the morning he said: "Let me go and dip (in a legal bath), and let her do the same." They did so. He then said to them: "Of what did ye suspect me when I went to dip myself?" They answered: "We thought that in all the days thou wast in prison thou wert hungry and thirsty, and now, when thou hast seen fresh air, thou hast grown hot and perhaps thou hast become *Keri*." "And what did ye suspect when she was dipped?" They answered: "We thought that in all the time that she was in prison among the idolaters, she was compelled to eat and drink with them, and you therefore ordered her to dip for the purpose of purification." He then rejoined: "I assure you such was the case, and as you have judged me favorably, so may the Lord judge you."

Not only were the upright people of former times themselves very strict and particular, but also their cattle were so. There is a tradition that the camels of Abraham our father never entered a place where there were idols, as it is written [Gen. xxiv. 31]: "While I have cleaned the house, and room for the camels." The first part of this passage relates that he cleared the house from Teraphim; but what is meant by the second part, which seems to be superfluous? Infer from this, that the camels did not enter the abode of Laban the Aramite until all the idols were cleared away.

It happened that the ass of R. Hanina b. Dosa was stolen by robbers. They tied him in the yard, and put straw, barley, and water before him; but he neither ate nor drank. They said then: "If we leave him here, he will die and infect the yard." Therefore they opened the gate and let him out, and he went on rejoicing until he reached the place of R. Hanina b. Dosa.

* He did so in order to prevent others from doing her violence.

When the latter's son heard his voice, he said to his father: "Is not the voice of this ass similar to that of ours?" He rejoined: "My son, hasten to open the gate for him, or else he will die of hunger." He did so; he put food and water before him, and he fed and drank. Hence the above saying: "In former times the upright men were pious, so were their cattle."

MISHNA *G.* Nithai the Arbelite was accustomed to say: "Keep aloof from a wicked neighbor, associate not with a sinner, and never consider thyself exempt from God's chastisement."

Tosephtha—Aboth of R. Nathan.

* "*Keep aloof from a wicked neighbor.*" This means any bad neighbor in the house, or outside, or in the field. "In the house," because plagues come only in the house of the wicked, as it is written [Prov. v. 22]: "His own iniquities will truly catch the wicked." Infer from this, that the plagues come only for the sins of the wicked. The sins of the wicked have caused the demolition of the wall of the upright. For instance, if leprosy breaks out on the wall of the house of the wicked, which is also the wall of the adjoining house of the upright, the entire wall must be demolished. Hence the wall of the upright is demolished for the sins of the wicked. That is what R. Ishmael, son of R. Johanan b. Brokah, said: "Woe to the wicked, and woe to his neighbors."

With ten trials have our ancestors tried the Holy One, blessed be He, but they were punished only for one of them, which is calumny. They are as follows: One at the sea, one at the beginning of the manna period and one at the termination of it, one at the first and last appearance of quails, and at Marah, at Rephidim, one at Horeb, one on the occasion of the golden calf, and one when they sent spies. That of the spies was the hardest of all, as it is written [Numb. xiv. 22]: "And (they) have tempted me these ten times, and have not hearkened to my voice." It is also written [ibid., ibid. 37]: "Even those men that had brought up the evil report of the land died by the plague before the Lord." From this is drawn an *a fortiori* con-

* Chapter IX. of the original.

clusion: If on account of the land, which has no mouth to talk with, no countenance and no shame, the Holy One, blessed be He, punished the spies who made it suffer, how much the more reason is there for the Holy One, blessed be He, to avenge the suffering of one who has been slandered and put to shame by his neighbor.

R. Simeon said: Slanderers are punished with plagues, for we find that Aaron and Miriam, who slandered Moses, were stricken with plagues, as it is written [ibid. xii. 1]: "And Miriam and Aaron spoke against Moses." Why is Miriam mentioned before Aaron? Infer from this, that Miriam made the beginning. (How so?) What she had heard from Zipporah [the wife of Moses] she told to Aaron, and they both spoke against this upright man; therefore plagues came upon them, as it is written [ibid. xii. 9]: "And the anger of the Lord was kindled against *them*, and he went away." For what purpose is it written: "and *he* went away"? To intimate that the anger was removed from Aaron, and placed upon Miriam, because Aaron did not go into such details of the matter as did Miriam; therefore she was punished more. Miriam said: "Although I have not separated myself from my husband, still the Lord has spoken to me." Aaron said: "The word of the Lord came to me, although I have not separated myself from my wife; and also to our ancestors came the word of the Lord, although they were not separated from their wives; but he (Moses) who is too proud in his mind separated himself from his wife." Furthermore, they judged him not in his presence but in his absence, and by a mere supposition. From this draw an *a fortiori* conclusion: If Miriam, who had spoken against her brother (secretly), and not in his presence, was so severely punished, how much severer must be the punishment of a common person who speaks against his neighbor in his presence and shames him.

[At that time Aaron said to Moses: "Moses, my brother, dost thou think that the leprosy is placed on Miriam's flesh only, it is also on the flesh of our father Amram." This is to be compared to one who takes a live coal in his hand, and even if he keeps on turning it from one place to another, still every place it touches is blistered (and as Miriam is the flesh and blood of our father, the leprosy afflicts also his flesh), as it is written [ibid., ibid. 12]: "Let her not be as a dead-born child." At the same time, Aaron began to appease Moses, saying: "Moses, my brother, have we ever injured anybody in the world?" He

said: " No, you have not." " Now then," he said, " if we have not injured anybody else, how could we intend to do an injury to our own brother? But what can we do? Shall, through this error, our brotherly covenant be abolished, and our own sister be lost?" Then Moses made a circle, entered in it, and prayed for his sister and said: " I will not stir from here till she be healed," as it is written [ibid., ibid. 13]: " O God, do thou heal her, I beseech thee." The Holy One, blessed be He, then said to Moses: " If a human king would rebuke her, or her own father would do this to her, would she not be ashamed seven days? Now if I, who am the King of the kings of kings, rebuke her, were it not proper that she should be ashamed fourteen days? Yet for thy sake I will forgive her," as it is written [ibid., ibid. 14]: " If her father had spit in her face," etc.

" But the man Moses was very meek" [ibid., ibid. 3]. Shall we assume that he was meek, but not beautiful and praised? Is it not written [Ex. xl. 19]: " And he spread the tent over the tabernacle"? As the Tabernacle was ten ells in height, so was Moses. Shall we assume that he was as meek as the angels, since it is written [Numb. xii. 3]: " More so than any man"? Consider that man is said, but not angels. Perhaps you think that he would have been considered meek in the former generation. Mark that it is written [ibid.]: " Upon the face of the earth," implying only his own generation. [But what is meant by " he was meek"? . . . There are three kinds of leprous people: moist, dry, and *polypous* (ulcer in the nose), yet Moses was humbler than the afflicted.]

R. Simeon b. Elazar said: Leprosy comes also for the sin of slander, as we find in the case of Gehazi, who slandered his master, and was so punished, as it is written [II Kings, v. 27]: " May then the leprosy of Naaman cleave unto thee . . . and he went out from his presence a leper, (white) as snow."

He also used to say that leprosy came upon those who were haughty, for so we find in the case of Uzziyahu, as it is written [II Chron. xxvi. 16–19]: " His heart was lifted up to his destruction, unfaithful against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And there went in after him . . . the leprosy even broke out on his forehead." At this time the Temple was split for a distance of twelve square miles, and the priests hurried out. " And he also made haste to go out, because the Lord had afflicted him. And he was a leper until the day of his death, and dwelt

in the leper-house as such; for he was excluded from the house of the Lord, and Jotham his son was over the king's house, (and) judged the people of the land" [ibid. 20, 21].

"*And thou shalt not associate with a sinner.*" By this is meant, that one should not attach himself to a bad or wicked man, as we find with King Jehoshaphat, who became attached to Ahab and went up with him to Ramoth-Gilead, and there was a wrath over him from before the Lord. The same was the case when he became a party to King Ahazyahu, with whom he made ships in 'Ezyon-geber, which the Lord broke down, as it is written [II Chron. xx. 37]: "Because thou hast connected thyself with Ahazyahu, the Lord hath broken down thy work. And the ships were wrecked." And so we find with Amnon, who associated with Jonadab, and received from him wicked advice, as it is written [II Sam. xiii. 3]: "But Amnon had a friend whose name was Jonadab, the son of Shim'ah, David's brother; and Jonadab was a very sensible man—sensible in wickedness, as it is written [Jer. iv. 22]: Wise are they to do evil." According to others, it is meant that one shall not associate with the wicked, even to study the Torah.

"*Do not consider thyself exempt from God's chastisement.*" How so? One should always fear in his heart every day lest affliction come on him to-day or to-morrow, for thus it is written about Job [Job, iii. 25]: "What I greatly dreaded," etc. Another explanation of it is: If one sees that he is successful in all that he undertakes, he should not say: "I deserve it all; the Lord gives me food and drink (as interest), and the principal remains for the world to come"; but he shall be afraid and think: "Perhaps I possess but one desert and all the reward for it is given to me in this world, so that I have no claim in the world to come."

MISHNA *H.* Jehudah b. Tobai and Simeon b. Shata'h received from them. The former was wont to say: "Make not thyself as those that predispose the Judges,* and while the litigants stand before thee let them be in thine eyes as guilty; and when dismissed from before thee let them

* The Hebrew term is *Kehorkhe Hadaionin*. This translation is according to Rashi. Maimonides explains it as follows: "Do not make thyself as those who instruct the litigants what to plead." The explanation, however, of the ancient sages will be found in the Gemara.

be in thine eyes as righteous, because that they have received the verdict upon them."

Simeon b. Shata'h used to say: "Interrogate the witnesses very closely, and be careful with thy words, lest they be put by them on the track of falsehood."

Tosephtha—Aboth of R. Nathan.

*"*Make thyself not as those that predispose the judges.*" Learn from this, that when entering a college and hearing there a saying or a Halakha, thou shalt not be hasty in answering, but sit and think over the reason why they have said so [and from what sources they derived such judgment; also investigate about which Halakha they were questioned, and also consider the time when it happened]. When two litigants come before thee for judgment, one of whom is poor and the other rich, say not: "How shall I declare the poor innocent, and the rich guilty, or *vice versa?* If I declare one of them guilty, he will become my enemy"; neither say: "How shall I take away one's money and give it to the other?" for the Torah said [Deut. i. 17]: "Ye shall not respect persons in judgment."

According to others, for what purpose is the following passage written: "The small as well as the great shall ye hear" [ibid.]? That means that both litigants shall receive the same treatment: one shall not be allowed to sit down while the other is standing, or one shall not be allowed to plead at length while the other shall be directed to be short in his pleading.

Said R. Jehudah: "I have heard say that it is not forbidden to have *both* litigants sit down (at the hearing), but what *is* forbidden is, to allow *one* to sit down while the other *one* is directed to be standing," etc. From the above passage is to be inferred that the treatment must be alike, even if one of the litigants is a great man. The case of a common man shall be as carefully considered as that of a great man. The lawsuit of a very small amount shall receive the attention of a lawsuit of a great sum of money.

He also used to say: Whoever would have told me before I had entered this great position, "Enter," I would have challenged him, and now that I am the incumbent hereof, should anybody dare to tell me to abandon it, I would be of a mind to

* Chapter X. of the original.

throw at his head a kettle of boiling water, for there is a difficulty in the ascent, but when one has reached the top, it is as hard for him to descend. So we find it was with Saul, that when he was told to ascend the throne he hid himself, as it is written [I Sam. x. 22]: "And the Lord said, Behold, he hath hidden himself among the vessels"; but when told to give up the crown, he followed David even to take his life.

Simeon b. Shata'h said: Examine the witnesses very closely, but while thou art so doing, be careful with thy words on account of the deceivers. Thy words may give them the clue to lying.

MISHNA *I.* Shemayah and Abtalion received from them. The former was in the habit of saying: "Love work and hate to attain superiority, and see to it that your name be not known to the government." *

Tosephtha—Aboth of R. Nathan.

† "*Love work.*" How so? That is, one should love work; at all events, he ought not to hate it, for as the Torah was given in a covenant, so was labor, as it is written [Ex. xx. 9, 10]: "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath in honor of the Lord thy God."

Said R. Aqiba: There comes a time when one does his work, and thereby escapes death; and on the other hand there comes a time when one does no work, and incurs the penalty of death by heaven. How so? One who is idle the whole week and has nothing to eat on the eve of Sabbath, but having in his possession consecrated money misappropriates it for his own use, incurs the penalty of death by heaven; but if he was making repairs in the Temple, and is paid with consecrated money and uses it, he escapes the death penalty.

R. Dostai said: "How can it happen that one who did no work all the six days shall finally be compelled to labor all seven days? Strange as this appears, yet it may happen. For instance, a man who did no work during the week, Friday comes

* *I.e.*, do not get into such affairs as will cause the government to investigate about you. The commentators, however, interpret this otherwise. See Gemara.

† Chapter XI. of the original.

and he has nothing to eat. He starts to look for work, but is seized by conscription officers, who, holding him by an iron chain, compel him to make up on Sabbath for what he neglected during the six days."

R. Simeon b. Elazar said: Even Adam the First tasted nothing before he performed some work, as it is written [Gen. ii. 15]: "And put him into the garden of Eden, to till it and to keep it"; and afterward he was commanded: "Of every tree in the garden thou mayest freely eat" [ibid., ibid. 16].

R. Tarphon said: Even the Holy One, blessed be He, rested not His Shekhina in the midst of Israel before some work was performed by them, as them is written [Ex. xxv. 8]: "And they shall *make* me a sanctuary; and I will dwell in the midst of them."

Rabbi Jehudah b. Bathyra said: What shall one do who is without work? (Let him seek it, and he will find it.) Let him see whether there is no demolition in his yard or field, and employ himself in that manner, as it is written [ibid. xx. 9]: "Six days shalt thou labor, and do all thy work." Wherefore is it said, "And do all thy work"? R. Tarphon said: One is doomed to death only through idleness. R. Jose the Galilean explained (the saying of R. Tarphon) thus: If one through idleness stood upon the edge of a roof, castle, or building, or upon the edge of a river and fell down and died, his death was caused through idleness.

R. Nathan said: Moses worked at the Tabernacle without consulting the princes of Israel, who right along thought that at any moment he might solicit their coöperation. When they heard the voice which went throughout the camp proclaiming that the material prepared was sufficient for all the work, they cried: "Woe to us, that we have not participated in the work of the holy Tabernacle." They, therefore, rose and added a great thing of their own accord, as it is written [Ex. xxxv. 27]: "And the princes brought the onyx stones."

"*Do not care for superiority.*" It means that one must not place the crown merited by him upon his own head, but should let others do it, as it is written [Prov. xxvii. 2]: "Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips."

R. Aqiba said: One that makes himself superior to the Law is compared to a putrefied carcass which lies in the road, so that every passer-by puts his hand to his nose and hastens away, as it is written [Prov. xxx. 32]: "If thou hast become

degraded by lifting up thyself, or if thou hast devised evil, put thy hand to thy mouth." Said Ben Azai to him: The sense of this passage seems to be thus: One who degrades himself for the sake of the Law, and eats decayed dates, and dresses in worn-out clothes, and is watching at the door of the sages, the passers-by call him an idiot, but be sure that in the end it will be found that he is full of knowledge. This is what people say: One who makes himself superior to the Law will finally be put down, and one who lowers himself for the sake of the Law will finally be greatly elevated.

"*And see to it that your name be not known to the government.*" One should not have the ambition to be prominent among government officials, otherwise they will become jealous of him, slay him, and confiscate his property. Neither shall one proclaim his neighbor's name to the government; that is, one shall not say: "May the Lord protect so and so, from whose house to-day went out a hundred oxen, a hundred ewes, and a hundred goats," etc., as it may happen that just at that time the officer passes by and hears this and reports it to his chief, and the latter surrounds his house and takes away all he has. As to this, the following passage applies [Prov. xxvii. 14]: "When one saluteth his friend with a loud voice . . . it will be counted a curse to him." According to others, the word Rashuth means not the government but publicity, and the passage is to be construed thus: If one's friends say publicly in the market: "May God protect so and so; to-day he brought into his house many measures of wheat and barley," etc., etc., robbers may hear of it and come in the night, surround the house, and take away all he possesses, and in the morning he has nothing left. Of him it is said in Scripture: "When one saluteth his friend with a loud voice," etc.

Others, again, say that it means the government, and the expression "he shall not announce," etc., means one shall not endeavor to be a solicitor for the governor of the city or his vice, for they rob the money of Israel.

Still another explanation is: One shall not seek any governing power, for although in the beginning it appears very pleasing, in the end he will find it very burdensome.

MISHNA *J.* Abtalion was wont to say: "Ye wise, be guarded in your words; lest you load upon yourselves

the penalty of exile and be exiled to the place of evil waters ; and the disciples that come after you may drink and die, and the name of Heaven be profaned."

Tosephtha—Aboth of R. Nathan.

"*Ye wise men, be guarded in your words.*" Perhaps they will decide something in your name which will not be according to the teachings of Law, and ye will become liable to the punishment of exile, and be banished to a place where the water is bad. What is meant by "bad water"? It is permissible to say that it has reference to the vices of that place, as it is written [Ps. xvi. 35]: "And they will mingle with the nations and will learn their doings." Some think that it is to be taken literally. Others, however, think that it refers to hard labor.

MISHNA *K.* Hillel and Shammai received from them. Hillel said: "Be a disciple of Aaron, love peace, pursue peace, love all men too, and bring them nigh unto the Law."

Tosephtha—Aboth of R. Nathan.

*"*Love peace.*" How so? One should love to see peace in Israel and peace everywhere, as Aaron loved peace, about whom it is written [Mal. ii. 6]: "The love of truth was in his mouth, and falsehood was not found on his lips; in peace and equity he walked with me, and many did he turn away from iniquity." When Aaron went on the highway and met a wicked man, he bade him peace in the customary form of salutation. The result was that that man reformed. For when he was about to commit a sin, he remembered that Aaron the high-priest saluted him, and would say: "Woe, if I sin, how will I dare to raise my eyes and look Aaron in the face, who was so friendly to me?" and thus he is prevented from sin.

Likewise, when two men quarrelled with each other (and it came to the ears of Aaron), he went to one of them and said: "My son, see what thy neighbor does. He beats his breast, tears his clothes and cries, saying: 'Woe is me! How will I dare to lift up my eyes to look my neighbor in the face? I am

* Chapter XII. of the original.

ashamed of myself, for it is I who wronged him.'" Thus Aaron allayed the bitterness of that man's feeling. Then Aaron went to the other man and addressed him in the same style, and likewise pacified his heart. When those two men met, they no longer eyed one another as enemies, but embraced and kissed each other, as friends do. Because of Aaron's peace-making, it is written about him [Numb. xx. 29]: "They wept for Aaron thirty days."

The passages about the mourning of Moses and Aaron are differently written. About Aaron it is written "even *all* the house of Israel," which includes also women; about Moses, however, it is written only, "and the children of Israel," which excludes women. To explain this, there are different opinions. Some say because Moses, who was a true judge and judged justly without favoritism, used to rebuke the sinner and say to him: Thou hast sinned in so and so. Aaron, however, when judging them, judged them truly, but at the same time he did not rebuke them, even when the sinners were males, much less when they were females. And, secondly, many thousands were named Aaron, after the high-priest. For were it not for Aaron they would not have been brought to the world at all, as Aaron's special efforts were directed toward making peace between man and wife, so that if, after that, a child was born to them they named him after their peace-maker.

According to others, the reason why even all the house of Israel wept is because they had seen Moses our master sitting and weeping, and who then would not weep? And they also saw Elazar and Pinechas, who were high-priests, weeping, and who would not weep with them?

Then Moses desired to die the same death that Aaron died. Why so? Because it was said that Moses saw his bier decked out with great pomp and many divisions of angels lamenting over him. And although Moses never expressed that wish, but only thought so in his heart, the Holy One, blessed be He, granted him his desire, as it is written [Deut. xxxii. 50]: "And die in the mount whither thou goest up, and be gathered unto thy people; *as Aaron thy brother died* on Mount Hor." From this is to be inferred that Moses had a desire to die the death of Aaron.

At the time (when Moses was about to die), God said to the angel of death: "Go and bring unto me the soul of Moses." Coming to Moses, he demanded his soul. But Moses censured

the angel of death. He said to him: "Thou art not entitled to be where I am, and thou art asking of me my soul?" and Moses drove him away with degradation. At length the Lord said unto Moses: "Moses, Moses, thou hast lived long enough in this world, as thy share in the world to come has awaited thee ever since creation," as it is written [Ex. xxxiii. 21]: "And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock." Thereupon the Lord Himself took the soul of Moses and placed it under His throne, as it is written [I Sam. xxv. 29]: "Yet will the soul of my Lord be bound in the bond of life." And He took his soul with a kiss, as it is written [Deut. xxxiv. 5]: "Through the mouth of God." *

[Not merely the soul of Moses is placed under His throne, but all the souls of the righteous, as it is written: "Yet will the soul of my Lord be bound in the bond of life." Should one assume that the souls of the wicked are also hidden there, therefore it is written [I Sam. xxv. 29]: "And the soul of thy enemies will he hurl away, as out of the middle of the sling."

For the better understanding of this, let us think of who puts a stone in his sling: although he hurls it from one place to another, he knows not where it will finally land. So are the souls of the wicked: they are wandering and hovering in the world without rest.

After the death of Moses the Lord again commanded the angel of death to bring Him the soul of Moses. He went to the place where he used to be found when alive, but did not find him. He then went to the ocean, and asked whether Moses was there. It answered: Since the day when the Israelites passed through me, I have not seen him. He went to the mountains and hills, and put to them the same question, and they said: Since the day when the Israelites received the Law from Mount Sinai, we have not seen him. So he went to the nether world and place of perdition, and asked them the same question, and they said: We have heard of his name, but have never seen him. Finally, he inquired of the angels, and they said: "God (alone) understandeth her way, and he knoweth her place" [Job, xxviii. 23]. The Lord preserved him for a life in the world to come, and no creature knows where he is, as it is written [Job, xxviii. 20–22]: "But wisdom . . . a report of her." At the same time Joshua was sitting and grieving

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* פה in Hebrew means "mouth," and the Talmud takes it literally.

because he did not know where his master was, till the Holy One, blessed be He, said to him: Joshua, do not grieve. My servant Moses is dead.]

"*Pursue peace.*" How so? One shall be a pursuer of peace in Israel among all kinds of people. If a man remains in his place silent, he cannot be a pursuer of peace. But what shall he do? He should leave his place in search of peace, as it is written [ibid.]: "Seek peace, and pursue it." Which means, seek it in thy place, and if thou canst not find it, pursue it in another.

The Holy One, blessed be He, also made peace in heaven, in that He did not name ten angels Gabriel, Michael, Uriel, or Raphael, as, for instance, many people bear the same name; otherwise, when He would summon one of them, they would all respond, and be jealous of one another. Therefore He gave each one a separate name. When He summons one, only that one comes, and He sends him wherever He desires. They reverence and respect one another, and are meeker than human beings, for when they begin to sing the praises of the Lord, one says to another: "Begin thou, as thou art greater than I am"; and the other says: "Thou art greater than I am, and therefore begin thou." With human beings, however, it is the reverse. Every one says: "I am greater than thou art." Some say that not individual angels, but divisions of angels, say to each other: "Begin ye, ye are greater than we are," as it is written [Is. vi. 3]: "And one called unto the other and said."

"*Love all men too.*" That is to say, that one should love all men, and not hate them; for so we find with the men of the "generation of the division," because they loved each other, the Lord was reluctant to destroy them, but only scattered them to all four corners of the world. The men of Sodom, however, because they hated each other, were annihilated by the Lord, both in this and the world to come, as it is written [Gen. xiii. 13]: "But the men of Sodom were wicked and sinners before the Lord exceedingly." "And sinners" implies that they were guilty of illegal unions; "before the Lord" implies that they were guilty of desecration of the Holy name; "and exceedingly," that they sinned wilfully.

"*And bring them nigh unto the Law.*" How so? One should try to uplift * people and bring them under the wings of

* The Hebrew term for this is "Mekapeah," derived from "K'apah," *high* (Bechoroth, 45*b*).

the Shekhina, as our father Abraham did; and not only Abraham, but also Sarah, as it is written [Gen. xii. 5]: "And Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had acquired, and the persons that they *made** in Charan." Is it possible? Even all mankind combined could not create even a small insect. We must, therefore, say that the Lord considered the people that they brought under the wings of the Shekhina as if they had made them.

As one cannot divide his life with his neighbor in this world, so he cannot divide with him his deserved reward in the world to come, as it is written [Eccl. iv. 1]: "And, behold, there are the tears of the oppressed, and they have no comforter; and from the hand of their oppressors they suffer violence, and they have no comforter." Why is it written "and they have no comforter" twice? To infer that, although there are men who eat (plentily), drink, and are successful with their sons and daughters in this world, they may have nothing in the world to come, and they will have no comforter there. In this world, when something is stolen from one, or a death occurs in one's family, his son, brother, and other relatives come and console him, but this cannot be done in the world to come, as it is written [ibid., ibid. 8]: "Yea, he hath neither son nor brother."

The same is the case with one who has begotten an illegitimate son; for the latter may say to him: "Scoundrel, thou hast lost thyself as well as me." For the bastard may have a thirst for knowledge, and therefore desire to study the Law in Jerusalem together with the other disciples, but cannot do so because, being a bastard, he is prohibited from entering Jerusalem. It happened once that a bastard was not allowed to pass Ashdad, as it is written [Zech. ix. 6]: "And bastards shall dwell in Ashdad, and I will cut off the pride of the Philistines."

MISHNA *L.* He also used to say: "A name made great is a name destroyed; he who increases not, decreases; and he who will not learn from his masters is not worthy to live; and he who uses his knowledge as a tiara perishes."

MISHNA *M.* He also used to say: "If I do not look

* According to the interpretation of the Talmud, but Leeser translates "obtained."

to myself, *who* will do so? But if I look only to myself, what am I? And if not now, when?"

Tosephtha—Aboth of R. Nathan.

"*He used to say: 'If I do not look to myself, who will do so?'*" (That is), if I cannot reach any reward while I am alive, who can reach it for me after my death?

"*And if not now, when?*" (That is), if I can do nothing for myself while I am alive, who can do it for me after my death? So also said Ecclesiastes [ix. 4]: "For a living dog fareth better than a dead lion." By "a living dog" is meant a wicked person who exists in this world, and "than a dead lion" refers to all the righteous, who are highly received in the world to come, including even the patriarchs Abraham, Isaac, and Jacob. The living dog, that is, a wicked man who is still alive, fareth better —is accepted by the Holy One, blessed be He, when he repents and becomes virtuous and receives a share in the world to come, while a dead lion cannot add aught to his good deeds after he is dead. The same used to say: "If thou wilt come to my house," etc. (See Section Moed, Vol. VII.; Succah, pp. 83, 84.)

It happened that Hillel the First, while on a journey, met men carrying wheat. He inquired how much was a saah, and was told two dinars. Afterward he met others, who gave him the price of the same as three dinars. He said: "Did not the first men say it was only two dinars?" They rejoined: "Thou foolish Babylonian, dost thou not know that the reward is according to the trouble?" (They came from a farther distance.) But he said: "Is that your answer to my civil question?" Finally he succeeded in making them gentle and accommodating.

He also used to say four things in the Babylonian dialect:

"*A name made great is a name destroyed.*" It means, a man shall not desire to have his name proclaimed to the government, for the reason stated above, p. 45.

"*And he who does not desire to learn from his masters.*" It was said that it happened to an inhabitant of Beth Ramah who adopted the customs of the pious, and Rabban Johanan b. Zakkai sent one of his disciples to examine him. He found him occupied in heating oil on a range and then pouring it into peeled grain. On being questioned what he was doing, he answered, I am careful with the heave-offering, to eat it in its

purity, just as if I were a high-priest. Then he asked again: Is this range clean or unclean? He rejoined: Do we then find anywhere in the Torah that a range can be unclean? An oven only is mentioned, as it is written [Lev. xi. 33]: "Whatsoever is in it shall be unclean." Then the disciple again rejoined: The law of the oven applies also to the range, as it is written [ibid., ibid. 35]: "An oven or range shall be broken down, they are unclean." The same added: If such was thy habit, thou hast never in thy life eaten clean heave-offerings.

"*He who increases not, decreases.*" How so? If one has learned one, two, or even three treatises, and has not added anything thereto, he will finally forget even that.

"*And he who serves himself with the tiara perishes.*" Any one that uses the name of the Lord, as it is written, which is prohibited, has no share in the world to come.

MISHNA *N.* Shammai was in the habit of saying: "Fix a time for study; promise little, and do much; receive every one with friendly countenance."

MISHNA *O.* Rabban Gamaliel said: "Make to thyself a master, and free thyself of doubt, and tithe not much by estimation."

MISHNA *P.* Simeon his son was wont to say: "All the days of my life have been passed among the sages, and I have never found anything better for a man than silence; and the discussion of the law is not of such import as is the practice thereof. He who talks much, cannot avoid sin."

MISHNA *Q.* He also said: "Three things support the world—law, truth, and peace—as it is written [Zechariah, viii. 16]: 'Truth and the judgment of peace, judge ye in your gates.'"

Tosephtha—Aboth of R. Nathan.

*"*Fix a time for study,*" etc. It means, when one has heard something from a sage in the college, he shall not treat it as something unessential, but as a standard saying to be studied

* Chapter XIII. of the original.

diligently, and what he learns from the wise he shall teach it to others, as it is written [Deut. v. 1]: "That ye may learn them, and that ye may observe to do them." And also of Ezra it is first written [vii. 10]: "For Ezra had directed his heart to inquire in the law of the Lord, and to do it." And immediately after it is written [ibid.]: "And to teach in Israel statutes and ordinances."

"*Promise little, and do much.*" As such is the custom of the righteous, who promise little but do much; the custom of the wicked, however, is to promise much and do nothing. Whence do we know that the upright promise little, and do much? From Abraham our father, who said to the angels: "Ye will eat with me a morsel of bread," as it is written [Gen. xviii. 5]: "And I will fetch a morsel of bread, and comfort ye your heart." But what did he in reality do? He prepared for them three oxen and nine saah of fine meal. And whence do we know that he baked for them nine measures of fine meal? From [ibid. 6]: "And Abraham hastened into the tent unto Sarah and said: Make ready quickly three measures of fine meal." "Three" is literal, "meal" is six, and "fine meal" is nine. And whence is it derived that he roasted for them three oxen? From the following [ibid., ibid. 7]: "And Abraham ran unto the herd," etc. "The herd" means one, "a calf" one, "tender" one. According to others it was four, because the word "good," which is added, is also counted as one. "And gave it unto a young man" [ibid.]. This means Ishmael his son, to accustom him to religious practice.

Also the Holy One, blessed be He, promised little and did much, as it is written [ibid. xv. 13, 14]: "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land which is not theirs, and they will make them serve, and they will afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they go out with great substance." He promised him with ד and ן, the numerical value of which is 54. But when the Lord at last avenged Himself on Israel's enemies, He did so with seventy-two letters (contained in verse 34, Deut. xxxiv.):* "Or hath a

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* There are seventy-five letters in the Hebrew text beginning with the word לבוא and ending with גדלים, the translation of which is "go to take to himself a nation from the midst of a nation, by proofs, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors." And in Midrash it is explained that one word, גוי, of three letters is not counted, for it has reference to

god essayed to go to take to himself a nation from the midst of a nation, by proofs, by signs, and by wonders . . . and by great terrors."

Whence is it derived that the wicked promise much and do nothing? From Ephron, who said to Abraham [Gen. xxiii. 15]: "A piece of land worth four hundred shekels of silver, what is that between me and thee?" Nevertheless, in the end he accepted the whole sum of the money, as it is written [ibid., ibid. 16]: "And Abraham understood the meaning of Ephron; and Abraham weighed out to Ephron the silver."

"*Receive every one with friendly countenance.*" How so? That means, that even if one presents to his neighbor the most precious things with bad grace, it is accounted to him in Scripture as if he had given nothing; but if one receives his neighbor with a friendly countenance, although he give him nothing, it is accounted to him in Scripture as if he had conferred upon him great favors.

Tosephtha—Aboth of R. Nathan.

* Rabban Johanan b. Zakkai received from Hillel and Shammai. Hillel the First had eighty disciples, thirty of whom were worthy that the Shekhina rest upon them as on Moses, but their generation was not deserving of it. Thirty others were worthy to institute the intercalary years, etc., etc. (Continued in Succah, pp. 36, 37.)

"*He used to say: 'If thou hast accumulated much knowledge, do not boast of it, for it is for that that thou wast created.'*"

There are five disciples of Rabbi Johanan b. Zakkai whom he characterized in the following manner: Eliezer b. Hyrcanus as "a plastered cistern which loseth not a drop"; Joshua b. Hananiah as "a threefold cord that cannot quickly be torn asunder"; Jose the priest as "the most pious in his generation"; Ishmael b. Hananiah as "a garden-bed in the desert which absorbs water"; and Elazar b. Arach he named "as a flowing brook and swelling spring whose waters rise and overflow abroad," as it is written [ibid. v. 16]: "So will thy springs overflow abroad; and in the open streets will be thy rivulets of water."

Egypt. Of the many commentaries upon this difficult and complicated passage this seems to us to be the best, which is according to Isaiah Berlin (Pick).

* Chapter XIV. of the original.

"*I consider the judgment of R. Elazar b. Arach,*" etc. Happy is the disciple who receives from his master such a testimonial of praise and acknowledgment. When the son of Rabban Johanan b. Zakkai died, his disciples came to console him. R. Eliezer entered first, sat down before him, and asked his permission to say something. The request having been granted, he said: "Adam the First accepted consolation when his son died. And whence do we find it so? It is written [Gen. iv. 25]: 'And Adam knew his wife *again*' ('again' means after this consolation). Thou also shouldst accept consolation." He rejoined: "Is not my own grief sufficient, that thou must remind me of that of Adam the First?"

Next entered R. Joshua, and also asked for permission to say something, which was granted, who then said: "Job, who had many sons and daughters, all of whom died in one day, yet he accepted consolation. As it is written [Job, i. 21]: 'The Lord gave and the Lord hath taken away; may the name of the Lord be blessed.'" He rejoined: "Is not my own grief sufficient, that thou remindest me of that of Job?"

Next entered R. Jose. He sat down before him and said: "Be it thy wish that I say something." And being encouraged by the sage, he continued: "Aaron had two full-grown sons, and both died on one day, yet he accepted consolation, as it is written [Lev. x. 3]: 'And Aaron held his peace,' which means that he was consoled. Would it not be right that thou shouldst do likewise?" The sage rejoined: "Have I not enough of my own grief? Why do you remind me of the grief of Aaron?"

Then entered R. Simeon, and said: "Rabbi, may I be favored by thee to say a word in thy august presence?" And the sage answered: "Proceed." Then the former said: "King David had a son who died, and he received condolence. It well becomes thee to persuade thyself into comfort. As to King David, it is written [II Sam. xii. 24]: 'And David comforted Bathsheba his wife, and he went in unto her, and lay with her; and she bore a son, and called his name Solomon.'" He rejoined: "Is not my own grief sufficient, that you all remind me of the grief of others?"

Finally R. Elazar b. Arach entered, and when the master saw him he said to his servant: "Take a vessel and follow me to the bath-house; the man who is entering now is a great man, and I am sure that I could not withstand his arguments." He entered, sat down before him, and said: "I will entertain thee

by telling a parable: A king had intrusted one of his subjects with a precious article. The man used to exclaim, weeping: 'Woe is me! When will I be relieved of this responsibility?' This, O Rabbi, is thy case. Thy son, who spent his time in sacred study, departed from the world sinless. What a comfort it ought to be to thee that thou hast returned the article intrusted to thy care intact!" Hereupon the sage said: "Elazar, my son, thou hast consoled me as people should console each other."

When they left him, Elazar said: "I will go to Damsith, which is a fine place with excellent waters"; and the other disciples said: "We will go to Jamnia, where there are many scholars, and love the study of Law." He that went to Damsith lost a good deal of his authority, but the names of those who went to Jamnia, the seat of great scholarship, became legion in learned circles.

Tosephtha—Aboth of R. Nathan.

*"*Thy fellow's honor must be as dear to thee as thine own.*" How so? As one watches over his own honor, so should he guard the honor of his neighbor, and as one is loath to see his own honor assailed, he should be so in regard to the honor of his neighbor.

Another explanation of the above is: When one is possessed of an hundred thousand, and all is taken away from him, he should keep his conscience clear even of the value of a small coin.

"*Do not allow thyself to be easily angered.*" That is, one should be as meek as Hillel the Elder, and not as irritable as Shammai the Elder. It is said about Hillel that two men once wagered the sum of four hundred zuz upon his patience; the one who could succeed to provoke his anger was to receive the amount. (See Sabbath, p. 50; the whole legend ending with): "Take care of thy temper. A Hillel is worthy that twice that amount be lost through him; a Hillel must not get excited."

† What was the irascibility of Shammai the Elder? It was

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* Chapter XV. of the original.

† This is also stated in Sabbath, p. 51; but because it is here more in detail, we give it again.

related that once a man came to Shammai and said: "Rabbi, how many Laws have you?" "Two Laws: the written and the oral Law." He answered: "I believe in the written, but not in the oral Law," said the man. But Shammai rebuked him, and drove him away.

The same man came to Hillel and said: "Rabbi, how many Laws were given?" And he told him two—the written and the oral. The man said: "I believe in the written, but not in the oral Law." And Hillel said: "Sit down, my son, and write for me the Aleph-Beth. After he did so, he asked him what the first letter was. "An Aleph," said the man. "It is not an Aleph, but a Beth," said Hillel. And he again asked him: "What is this?" And the man said: "A Beth." "It is not a Beth, but a Gimel," said Hillel. "Whence knowest thou that this is Aleph, the other a Beth, and the third a Gimel? Because it is a tradition of our forefathers, and whereas thou believest in one tradition, believe also in the other."

It happened that a Gentile passing by a synagogue heard a child reading: "And these are the garments which they shall make: a breastplate, and an ephod, and a robe" [Ex. xxviii. 4]. He came to Shammai and said: "Rabbi, to whom belongeth all that honor?" "To the high-priest who serves at the altar," was the answer. The Gentile then said: "Convert me, on the condition that I be made a high-priest." Said Shammai: "Are there no priests in Israel, or have we no high-priests, but that we should raise to this dignity this lowly stranger, who came to us but with his staff and knapsack?" He rebuked him, and drove him away.

He then came to Hillel with the same request, and the latter said: "Sit down, and I will tell thee something. If one is to appear before a human king, is it not demanded of him that he learn how to make his entrance and exit?" "It is so," said the Gentile. Then continued Hillel: "Thou, who art desirous of appearing before the King of kings of kings, how much more necessary for thee to learn how to enter the Holy of Holies, how to trim the lamps, how to approach the altar, how to order the table, and how to prepare the fire on the altar." The man then replied: "What seems right to thee?" So Hillel wrote for him the Aleph-Beth, and he learned it; then he instructed him in Leviticus, and he went on learning till he came to the passage: "And the stranger that cometh nigh shall be put to death" [Numb. i. 51]. Then he of himself made the following

deduction: If the people of Israel, who are called the children of the Lord, and of whom the Shekhina said [Ex. xix. 6]: "And ye shall be unto me a kingdom of priests, and a holy nation," were so warned by Scripture, should not I, an insignificant stranger who has come merely with his knapsack, take the hint? Thus the stranger became reconciled of his own accord.

He came to Hillel the Elder and said: "All the blessings that are contained in the Torah shall rest upon thy head, for hadst thou been as Shammai the Elder, I would not have become as one of Israel. His irascibility came near causing me to be lost both in this world and the one to come; but the patience of Hillel has brought me to a life in this world and the one to come." It was said that to this proselyte were born two sons: he named one Hillel and the other Gamaliel, and they were called Hillel's proselytes.

"*Repent one day before thy death.*" The disciples of R. Eliezer asked him: "How can one know the day of his death, that he may then repent?" He answered: "For that very reason he should make every to-day a day of repentance"; that is, he should be repenting all his life.

R. Jose bar Jehudah said in the name of his father R. Jehudah bar Ilai, who said it in the name of Ilai, quoting R. Eliezer the Great: "Repent one day before thy death, and warm thyself before the light of the wise, but beware of their embers, perchance thou mayest be singed; for their bite is the bite of a fox, and their sting is the sting of a scorpion and *also* their words are as coals of fire."

CHAPTER II.

MISHNA *A*. Rabbi (Jehudah the Prince) was in the habit of saying : " In choosing the right path, see that it is one which is honorable to thyself and without offence to others. Be as scrupulous about the lightest command as about the weightiest, for no man knoweth the result of his actions. Weigh the present temporal disadvantages of a dutiful course against the reward of the future, and the present desirable fruits of a sinful deed against the injury to thine immortal soul. In general, consider three things and thou wilt never fall into sin : remember that there is above thee an all-seeing eye, an all-hearing ear, and a record of all thine actions."

MISHNA *B*. Rabban Gamaliel, the son of R. Jehudah the Prince, was wont to say: "Beautiful is the study of the Law when conjoined with a worldly avocation, for the efforts demanded by both stifle all inclination to sin. But study which is not associated with some worldly pursuit must eventually cease, and may lead to iniquity. All who occupy themselves with communal affairs should do it in the name of Heaven, for the merit of their fathers sustains them and their righteousness stands forever. And ye yourselves shall have reward reckoned unto you, as if ye had wrought it."

MISHNA *C*. [" Be cautious with those in authority, for they let not a man approach them but for their own purposes; and they appear like friends when it is to their advantage, and stand not by a man in the time of his need."]

MISHNA *D*. He also used to say: " Do His will as if it were thy own, that He may do thy will as if it were His.

Annul thy will before His, that He may annul the will of others before thy will."

MISHNA *E*. Hillel was in the habit of saying: "Do not isolate thyself from the community and its interest. Do not rely upon thy spiritual strength until the day of thy death. Pass not judgment upon thy neighbor until thou hast put thyself in his place. Say not a thing which must not be heard, because eventually it will be heard. Say never, 'Sometime or other, when I enjoy leisure, I will attend to my spiritual advancement'; perhaps thou wilt then never have the leisure."

MISHNA *F*. He also said: "The boor can never fear sin, the ignorant can never be truly pious. Whoso is ashamed to ask will never learn; no irritable man can be a teacher. He whose mind is given to worldly gain will not acquire wisdom. Where a man is needed, endeavor that thou be the man."

MISHNA *G*. Moreover, he saw a skull which floated on the face of the water, and he said to it: "Because thou drownedst they drowned thee, and in the end they that drowned thee will be drowned." *

MISHNA *H*. He furthermore said: "The more feasting the more food for worms; the more wealth the more cares; more women, more witchcraft; more maid-servants, more lewdness; more men-servants, more theft. But the more knowledge the more food for life; the

* All commentators concur in the opinion that the above Mishna teaches us nothing else but a lesson of retaliation; namely, that "the Almighty pays measure for measure," or, in other words, that the punishment fits the crime. I am, however, inclined to believe that if the author of the above Mishna had intended to teach us only the said lesson, he could find better and more striking illustrations than "the skull," etc. I am, therefore, of the opinion that a historical fact is underlying the above Mishna. Hillel lived during the time of Herod and witnessed all the atrocities which that tyrant perpetrated on the people, and more especially on the Rabbis. Hillel was also an eye-witness of the foul murder which Herod had committed by having drowned in a bath his brother-in-law, the high-priest Aristobule III. (See Grätz's History, Vol. III., page 203.) The גלגלת (skull) of the Mishna does therefore refer to Aristobule, and since Hillel could not openly express his indignation, for fear of the tyrant, he made an indirect allusion to the occurrence.—*From the American Israelite*, by Rev. Dr. Falk Vedaver.

more study the more wisdom; the more reflection the better the counsel; the more charity the more peace. He who earns a good name gains something that can never be taken away. He who has gotten to himself words of Law has gotten to himself the life of the world to come."

MISHNA *I.* Rabban Johanan b. Zakkai received it from Hillel and Shammai. He was wont to say: "If thou hast learned much, do not boast of it, for it is for that that thou wast created."

MISHNA *J.* The above had the following five disciples: R. Eliezer b. Hyrkanos, R. Joshua b. Hananiah, R. Jose the priest, R. Simeon b. Nathaniel, and R. Elazar b. Arach. He used to recount their praises: "Eliezer b. Hyrkanos is a plastered cistern, which loseth not a drop; Joshua b. Hananiah—happy is she that bare him; Jose is pious; Simeon b. Nathaniel is a sin-fearer; Elazar b. Arach is a welling spring."

He used to say: "If all the wise of Israel were in a scale of the balance, and Eliezer b. Hyrkanos in the other scale, he would outweigh them all." Abba Saul, however, said in his name: "If all the wise of Israel were in a scale of the balance and Eliezer b. Hyrkanos with them, and Elazar b. Arach in the other scale, he would outweigh them all."

MISHNA *K.* He (Johanan b. Zakkai) said to them once: "Go out and find what is the best thing to cultivate." R. Eliezer said: A generous eye; R. Joshua said: A loyal friend; R. Jose said: A good neighbor; R. Simeon thought: Prudence and foresight; R. Elazar said: A good heart. Thereupon the Master said: "I consider R. Elazar b. Arach's judgment the best, for in his all of yours are included."

He said to them again: "Go and find out which is the evil way a man should shun." R. Eliezer said: An evil eye; R. Joshua said: An evil companion; R. Jose said: An evil neighbor; and R. Simeon said; He that borrowed and repayeth not; he that borrows from a man is

the same as if he borroweth from the Omnipotent, as it is written [Ps. xxxvii. 21]: "The wicked borroweth and repayeth not, but the righteous is beneficent and giveth." R. Elazar said: An evil heart. Thereupon the Master said: "I consider R. Elazar b. Arach's judgment the best, for in his all of yours are included."

MISHNA *L.* Each of these disciples had three maxims. R. Eliezer: "Thy fellowman's honor must be as dear to thee as thine own. Do not allow thyself to be easily angered. Repent one day before thy death." (He also said:) "Warm thyself before the light of the wise, but beware of their embers, perchance thou mayest be singed; for their bite is the bite of a fox, and their sting the sting of a scorpion, and their hiss is that of a fiery-serpent; and all their words are as coals of fire."

MISHNA *M.* R. Joshua: "An envious eye, sinful propensities, and misanthropy drive a man out of the world."

Tosephtha—Aboth of R. Nathan.

*"*An envious eye,*" etc. How so? It means one shall look upon the house of his neighbor with the same eye as he looks upon his own; and as one is anxious that there be no bad repute against his wife and children, so should he be anxious in regard to his neighbor's or his children's.

Another explanation of this passage is: One shall not be envious of the erudition of his neighbor. It happened to one who *was* envious, that his days were shortened, and he departed prematurely from this world in consequence thereof.

"*Sinful propensities.*" How so? It is said that the evil propensities are thirteen years older than the good propensities, as they begin to grow with the child in the mother's womb, so that he defiles the Sabbath and commits other transgressions, and there is nothing in his mind to remonstrate with him. But when he is thirteen years old, the good thoughts are born. If he defiles the Sabbath, they tell him: Scoundrel, is it not written [Ex. xxxi. 14]: "Every one that defileth it shall surely be put to death." If he is about to commit adultery, they say to him:

* Chapter XVI. of the original.

Scoundrel, is it not written [Lev. xx. 10]: "Then shall the adulterer be put to death, together with the adulteress." When one becomes excited and is about to commit incest, all the members of his body are willing, for the evil thoughts reign over all the two hundred and forty-eight members; but when he is about to perform a meritorious deed, all his members begin to pain him, for the evil thoughts within him reign over all the two hundred and forty-eight members of his body; and the good thoughts are compared to one who is imprisoned, as it is written [Eccl. iv. 14]: "For out of the prison cometh the one to reign," which refers to the good thoughts.

[There are others who say that it refers to Joseph the upright. This wicked woman (his mistress) used to persecute him with her words. She said: "I will imprison thee." He answered: "The Lord looseneth the prisoners." She said: "I will dig out thy eyes." He answered: "The Lord causeth the blind to see." She said: "I will bend thy stature." He answered: "The Lord raiseth up those who are bowed down."

And in reality there is no wonder that Joseph the upright refused to listen to her, as the same happened to R. Zadoq, as it was said: To R. Zadoq, who was great in his generation, while he was in captivity, a certain matron sent a beautiful female slave; but as soon as he noticed her he turned around to the wall, so as not to see her, and absorbed himself with the Torah all night. In the morning she went to complain to her mistress, and said: "Death is preferable to me than to be with this man." The matron sent for him and asked: "Why hast thou not treated this woman as men usually treat women?" He answered: "I could not do otherwise. I belong to a great family of priests. I have entirely ignored her, so as not to be tempted to have intercourse with her, and add bastards to Israel." When she heard this, she gave orders concerning him, and then dismissed him with great honor. Neither is there any wonder for the refusal of R. Zadoq, as R. Aqiba was greater in his act; and to him happened the following:

R. Aqiba, while at one time in a certain country, was calumniated before the Sultan (and was imprisoned). He sent to him two beautiful women, who were washed, anointed, and adorned as brides. They were hugging him all night, each one inviting him to herself. He, however, repulsed them. They complained before the Sultan, and said: "Death is preferable to us than to be with that man." He sent for him and asked:

"Why hast thou not treated these women as men treat even homely women—are they not human beings as thyself? Hath not thy Creator also created them?" He answered: "I could not do otherwise: their odor seemed to me to be that of putrefied carcasses."

And even R. Aqiba is not to be admired for his act, for R. Eliezer the Great exceeded him by the following act: He brought up his own sister's daughter, and for thirteen years slept with her in one bed. When she became of marriageable age, he told her to get married. She, however, replied: "Am I not thy servant? Use me as a slave to wash thy disciples' feet." He again told her: "I am too old. Get married to one suitable to thy age." She answered: "Have I not already told thee I am thy servant, and to use me as a slave to wash thy disciples' feet?" When he heard this, he proposed to her and married her.]

Said R. Reuben b. Aztrobli: How difficult it is for one to avoid the evil propensities which are within him from the minute of his birth! As it is written [Gen. iv. 7]: "Sin lieth at the door." So we see that a young animal is always careful not to approach harmful things, as fire or a well, because it has no evil propensities, while a human child must always be guarded against putting his hand into fire, and other harmful things, because he has a desire to do those things, and this is due to the evil propensities born with him.

Said R. Simeon b. Elazar: "What are the evil thoughts to be compared to? To a piece of iron which is placed in the fire; so long as it is there, various vessels can be formed out of it. The same is the case with evil thoughts: there is no other preventive but the Torah, which is likened to fire. As it is written [Prov. xxv. 21, 22]: "If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for though thou gatherest coals of fire upon his head, yet will the Lord repay it unto thee." Do not read יְשַׁלֶּם לָךְ (repay unto thee), but יַשְׁלִימֶנּוּ לָךְ (make thee at peace).

Said R. Jehudah the Prince: To the following parable the evil thoughts can be compared: Two men entered a hostelry, and one of them was arrested for robbery. When asked for an accomplice he said he had one, although he could easily have denied it, yet he said so in order to implicate also his companion and make him share his own fate. The same applies to

evil thoughts: they are not satisfied with their destruction of the soul, they also destroy the body.

Said R. Simeon b. Johai: From the following is to be deduced that the Israelites will never see Gehenna. The following parable can be applied to this: A king who had a barren field rented it to some persons at a yearly rental of ten measures of wheat. The land was manured, watered, and surrounded with ditches, and generally properly cared for. Still, at the end of the year the lessees paid the king only one measure of wheat instead of ten. When the king asked them for an explanation, they said: "Our lord and king, thou knowest well that the land was barren, and brought thee no revenue at all; now even after so much of our labor invested, it did not produce more than this measure." A similar plea will the Israelites make in the future before the Holy One, blessed be He: "Lord of the Universe! thou knowest how the evil thoughts allure us." As it is written [Ps. ciii. 14]: "For he knoweth our frame" (and on that consideration will be forgiven).

"*And misanthropy.*" This means: One should not say: Love the sages, but hate the disciples; or, Love the disciples, and hate the common people; but, Love every one except the infidels, the enticers, the misleaders, and the informers. So also says David [Ps. cxxxix. 21, 22]: "Behold, those that hate thee I ever hate, O Lord! and for those that rise up against thee do I feel loathing. With the utmost hatred do I hate them: enemies are they become unto me."

It is also written [Lev. xix. 18]: "But thou shalt love thy neighbor as thyself: I am the Lord." Because I have created him; and if he practiseth what thy people do thou shalt love him, but not otherwise.

R. Simeon b. Elazar said: The above passage was said as a strict admonition: If thou wilt love him, thou art assured of a good reward; otherwise (remember), I am the judge and I will see to it that thou art punished.

MISHNA *N.* R. Jose: "Thy neighbor's property must be as sacred as thine own. Set thyself to learn the Law, for it is not an heirloom unto thee. Let noble purpose underlie thine every action."

MISHNA *O.* R. Simeon: "Be careful in reading the

Shema, and in prayer; do not look upon the prayer as an obligatory task, but as a privilege granted by mercy and grace before God, for it is written [Joel, ii. 13]: 'For gracious and merciful is he, long-suffering and of great kindness, and he bethinketh himself of the evil.' Never think thyself too great a sinner to approach Him."

MISHNA *P*. R. Elazar:* "Be most zealous in the pursuit of study; be prepared always to answer a scoffer; remember in whose service thou laborest." (He also added:) "Know who is thy Master, that he may be trusted to recompense thee for thy work."

MISHNA *Q*. R. Tarphon was in the habit of saying: "The day is short, the work is great, the workmen are slothful, the reward is rich, and the Master is urgent."

MISHNA *R*. He also said: "It is not incumbent on thee to complete the whole task, but thou art not at liberty therefore to neglect it entirely. If thou hast learned much Law thou wilt be given much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work; and know also that the gift of the recompense of the righteous is for the world to come."

Tosephtha—Aboth of R. Nathan.

†"*Thy neighbor's property must be as sacred as thine.*" It means that one should be as careful of his friend's property as he is of his own; and as he is desirous that there shall be no slur cast on his belongings, so shall he desire that there should be none on those of his friend.

Others explain the above thus: When a disciple comes to thee with the request to teach him, if thou art able comply with his request; otherwise, dismiss him at once, and do not accept his money, as it is written [Prov. iii. 28]: "Say not unto thy neighbor, Go, and return, and to-morrow will I give, when thou hast it by thee."

"*Set thyself to learn the Law.*" How so? When Moses

* The text reads "Eliezer," but this must be a misprint, as Elazar was the fifth of the disciples, each of whom had three maxims.

† Chapter XVII. of the original.

our master saw that his sons knew not enough of the Law to be able to succeed him, he wrapped himself up and prayed: Lord of the Universe! designate to me the one who should be at the head of the people, as it is written [Numb. xxvii. 15-17]: "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them." Said the Holy One, blessed be He: "Moses, take Joshua, appoint an interpreter for him, and at the head of the great men in Israel let him lecture in thy presence." Thereupon Moses said to Joshua: Joshua! these people which I deliver in your care are not to be regarded as he-goats or sheep, but as kids and lambs; for they have not as yet had experience in the commandments, and therefore cannot be considered as such. As it is written [Songs, i. 8]: "If thou knowest this not, O thou fairest of women! go but forth in the footsteps of the flock, and feed thy kids around the shepherds' dwellings."

Rabban Johanan b. Zakkai once went in the market, and he noticed a girl picking up barley from under the feet of the cattle of the Arabians. "My daughter, who art thou?" he asked her, but she made no reply. Again he put the same question to her, but again she was silent. Finally she said: "Wait a little." She enveloped herself with her hair, stepped up to him, and said: "Rabbi, I am the daughter of Nakdimon b. Gurion." "And what has become of thy father's money?" he asked her; and she answered: "Rabbi, on him was verified the saying which was proverbial in Jerusalem: 'One who desires to preserve his wealth, should lessen it (spending it in charities; but as my father did not sufficiently spend in charities, it all vanished).'" "And what has become of that of thy father-in-law?" he again interrogated her; and she answered: "Rabbi, through my father also his was lost." Thereupon said Rabban Johanan b. Zakkai to his disciples: "Whenever I used to read the passage: 'If thou knowest this not, O thou fairest of women! go but forth in the footsteps of the flocks,' I could not make out what punishment was contained therein; but after what I have seen to-day, I can safely say that the punishment is meant that Israel must be under the domination of the lowest nation of the heathens; and not merely that, but also must lie among the manure of their cattle."

The same girl then asked him: "Rabbi, dost thou recall that thou hast signed thy name to my marriage contract?" He

answered: "I do"; and turning to his disciples, he continued: "Verily, I signed my name to the marriage contract of this girl, which was for a million Tyrian dinars. Her father's family never left their house to enter the Temple, until a woollen cloth was spread for them."

It happened that a girl and her ten maids were captured, and a heathen brought her up in his house. One day he gave her a pitcher and told her to bring him some water. One of her maids got up and took it from her. "Why hast thou done this?" he inquired of her; and she answered: "Master, I swear by thy life that I am one of five hundred maids belonging to her mother." When he heard this, he liberated the girl and her ten maids.

The following happened to another young girl who was captured and brought up in the house of a heathen. One night he had a dream, in which he was commanded to send her away. His wife, however, prevented him from doing so. Again he had a dream, in which he was told that if he would not send away the girl he would die. He did so, but desiring to know what became of her, he followed her. She kept on walking until she became thirsty. She went down to a spring to drink, and placing her hand upon the wall, she was bitten by a snake and died. She floated upon the water until he went down, took her out, and buried her. When he returned home, he said to his wife: "The people to which this girl belonged is punished by no other but their Father in heaven."

"*Let noble purpose underlie their every action.*" It means, for the sake of the Torah, as it is written [Prov. iii. 6]: "In all thy ways acknowledge him, and he will make level thy paths."

Said R. Simeon: Be punctual in the reading of Shema, and in prayer; and when thou prayest, let it not be as a conversation, but supplication before the Holy One, blessed be He, as it is written [Jonah, iv. 2]: "That thou art a gracious God, and merciful, long-suffering, and abundant in kindness, and repentant of the evil."

Said R. Elazar (see Mishna, and in addition he said): "Nothing of the Torah shall be forgotten by thee. Know for whom thy exertion is and with whom thou hast made a covenant; and who is thy master, who is surely to be trusted that he will recompense thee for thy work."

Tosephtha—Aboth of R. Nathan.

*(As Rabban Johanan b. Zakkai used to recount the praise of his disciples), so was R. Jehudah the Nassi recounted of the following sages: R. Tarphon, R. Aqiba, R. Elazar b. Azariah, R. Johanan b. Nuri, and R. Jose the Galilean.

He called R. Tarphon "a pile of stones"; others say, "a pile of nuts," which, should one be taken away, the whole pile is stirred and there is a rolling of nuts one upon the other. So it was with R. Tarphon, when a disciple came to him and said: "Teach me," he taught him the Scriptures, Mishna, Midrash, Halakhoth, and Agadoth; and when he left him, he was full of the blessing of the Torah.

He called R. Aqiba "a sealed treasure," and compared him to a workman who, taking his basket, goes outside, and whatever he may chance to find he puts into it. However, when he returns home, he assorts every article. So has R. Aqiba done (when he was studying), and made rules to the Torah to be easily comprehended, as rings are made to vessels to make it easy to take a hold of them.

He called R. Elazar b. Azariah "a huckster's basket," and compared him to a huckster who, taking his basket, goes about the country, and the people come flocking around him inquiring for various articles, and find that he has everything. So it was with R. Elazar b. Azariah, when a disciple came to him, he taught him everything that he desired; and when he left him, he was full of the blessings of the Torah.

He called R. Jose the Galilean "a gatherer of good things with no pride about him," who collected the good manners of all the sages and the Mishnaioth that all the sages have taught.

When R. Jehoshua became of old age, etc. (See Section Moed, Vol. VI., Tract Hagiga, pp. 3 and 4: "It happened that R. Johanan b. Broka," etc., till paragraph beginning with "It happened once.")

Issi b. Jehudah gave the sages names. To R. Meir he gave the name of "sage and scribe"; to R. Jehudah, "a sage when he desires to be"; to R. Elazar b. Jacob, "a small vessel (not of much knowledge), but very clear"; to R. Jose, "a man of good reasoning in the science of the Law"; to R. Johanan b. Nuri, "a basket of a peddler containing a variety of every-

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* Chapter XVIII. of the original.

thing"; to R. Jose the Galilean, "a gatherer of the very best things, with no pride about him"; to R. Simeon b. Gamaliel, "a vault full of the best purple dye"; to R. Simeon, "learns much and forgets little."

When, later on, R. Simeon met Issi b. Jehudah, he asked him: "Why hast thou attacked me before the scholars?" And he answered: "I have said only that thou learnest much and forgettest little, and even that little is of no importance."

CHAPTER III.

MISHNA *A*. Aqabia b. Mahalallel used to say: "Consider three things, and thou wilt not fall into transgression: know whence thou comest, whither thou art going, and before whom thou art about to give account and reckoning; know whence thou comest—from a fetid drop, and whither thou art going—to worm and maggot; and before whom thou art about to give account and reckoning: before the King of the kings of kings, the Holy One, blessed be He."

Tosephtha—Aboth of R. Nathan.

*"*Said Aqabia b. Mahalallel, whoever takes to his heart the following four things will never sin*": Whence he comes; whither he goes; what will become of him; and who is his judge. Whence he comes? from a dark place! Whither he goes? to a dark place! What will become of him? dust and worms! And who is his judge? the King of the kings of kings, the Holy One, blessed be He!

Said R. Simeon: He comes from a dark place and returns thither; he springs from a fetid drop, from a place which no eye can behold, and finally becomes dust and worms, as it is written [Job, xxv. 6]: "How much less the mortal, the mere worm? and the son of earth, the mere maggot?"

Said R. Elazar b. Jacob: He is a worm while living, and a maggot when dead. What is meant by "a worm while living"? the vermin that infest him; "and a maggot when dead" applies to those that are bred from him after his death.

Said R. Simeon b. Elazar: To what can this be compared? To a king who built a magnificent palace, in which he dwelt, and a tanner's ditch passed in front of its entrance. Whoever

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* Chapter XIX. of the original. The phraseology of these sentences is a little different in the Mishna.

passed by said: "How beautiful and how glorious this palace would have been, if this tanner's ditch had not passed in front of its entrances." So is man. If now, when from his entrails issues forth a rancid stream, he is so proud and haughty, had a stream of sweet-smelling water or oil issued from him, how much the more proud and haughty would he have been.

When R. Eliezer fell ill, his disciples came to visit him. They sat before him and said: "Our master, teach us the best of all the things you taught us." He said: "Be careful of your friend's honor; and when you pray, know before whom you are standing, and through this you will be rewarded with life in the world to come."

MISHNA *B.* R. Haninah, the Segan of the high-priest, said: "Pray always for the welfare of the government; were it not for the fear of it, men would swallow each other alive." R. Haninah b. Phradyon said: "Two that sit together and do not discuss any portion of the Law, their sitting is considered that of scorners, as it is written [Ps. i. 1]: 'And sitteth not in the seat of scorners'; but two that sit together and are discussing some words of the Law have the Shekhina among them, as it is written [Mal. iii. 16]: 'Then conversed they that feared the Lord one with the other; and the Lord listened and heard it,' etc."

This is as to two. Whence is it deduced of even one who occupies himself with the study of the Law, that the Holy One, blessed be He, fixes his reward? It is written [Sam. iii. 28]: "That he sit in solitude and be silent; because He hath laid it upon him."

Tosephtha—Aboth of R. Nathan.

*Said R. Hananiah the Segan: Whoever takes the words of the Torah to his heart, all thoughts of the sword and hunger, of foolishness and fornication, evil thoughts in general and thoughts of adultery, thoughts of nonsense and thoughts of human cares, are destroyed for him, for so it is written in David's Psalms

* Chapter XX. of the original.

[xix. 9]: " The precepts of the Lord are upright, rejoicing the heart: the commandment of the Lord is clear, enlightening the eyes." But one that does not take to heart the words of the Torah, to him the reverse comes, as Moses wrote in his Deuteronomy [xxviii. 46-48]: " And they shall remain on thee for a sign and for a token, and on thy seed for ever. For the reason that thou didst not serve the Lord thy God with joyfulness, and with gladness of heart, while there was an abundance of all things; therefore shalt thou serve thy enemies whom the Lord will send out against thee, in hunger, and in thirst, and in nakedness, and in want of everything."

Since it says: " In hunger," what is meant by it ? At the time when one has not even a piece of barley-bread, his enemies demand of him wheat bread and fat meat. And what is meant by the words: " And in thirst" ? At the time when one has not even a drop of vinegar, or beer, his enemies demand of him the best wine of the land. And what is meant by the words: " And in nakedness" ? When one has not even a woollen or linen shirt, his enemies demand of him silken ones, the best of all lands. The words, " And in want of everything," mean that he will be without a light, knife, and table. Others says: Without vinegar and salt. This corresponds with the manner in which people curse when they say: " May there be no vinegar nor salt in thy house!"

He used to say the words: " Look not so at me, because I am somewhat black, because the sun hath looked fiercely at me" [Song of Songs, i. 6], refer to the counsellors of Judah, who relieved themselves of the yoke of the Holy One, blessed be He, and chose a human king to reign over them.

" My mother's children were angry with me" [ibid.] refers to Moses, who slew the Egyptian, as it is written [Ex. ii. 11, 12]: " And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdensome labors. . . . And he looked this way and that way, and when he saw that there was no one by." What is meant by " and when he saw that there was no one by" ? Infer from this, that Moses inquired of the deliberating groups of angels, whether he should slay him (the Egyptian). They told him to do so, and he did it, not with a sword, but by a word, as it is written [ibid., ibid. 14]: " Sayest (intendest) thou to kill me, as thou hast killed the Egyptian ?" From this can be learned that he killed him by the Holy Name.

Others say that the passage: "My mother's children were angry with me," refers to Moses, who fled to Midian, as it is written [Ex. ii. 15–17]: "And Pharaoh heard this thing, and he sought to slay Moses; but Moses fled from the face of Pharaoh, and tarried in the land of Midian, and he sat down by a well. . . . And the shepherds came and drove them away, but Moses arose and helped them and watered their flocks." Moses constituted himself as judge, and said: "It is usual for the males to draw the water and for the females to water the flocks, and here I see the reverse. There is in this place much perversion."

There are others who say that as long as Moses stood by the well, the water surged and came toward him, but when he left, the water also receded. At the same time, he said: "Woe to me, that I have left my people and come to dwell among heathens."

Another explanation of the above passage is, that it refers to the Israelites who made the golden calf, for although at first they said [Ex. xxiv. 7]: "All that the Lord hath spoken will we do and obey," nevertheless they soon afterward exclaimed: "These are thy gods, O Israel" [Ex. xxxii. 4].

Still others say that the above passage refers to the spies who brought and spread an evil report about the land, and caused that carcasses of Israelites fell in the desert, as it is written [Numb. xiv. 29]: "In this wilderness shall your carcasses fall."

"They appointed me to be keeper of the vineyards" [Song of Songs, i. 6]. Said the Holy One, blessed be He: Who has caused me to shower kindness upon the heathens, but Israel himself? For when the heathens live in prosperity they are pushed, cursed, and persecuted.

Others say that the above passage refers to the Israelites who were exiled in Babylon, and the prophets who were then among them told them to observe the laws of offerings and tithes. They, however, answered: "We were exiled because we refused to observe those laws, and you wish us to observe them now?"

MISHNA *C.* R. Simeon said: "Three that have eaten at our table, and have not blessed the Lord for His kindness, are as if they have eaten of the sacrifices of the dead, as it is written [Is. xxviii. 8]: 'For all tables are full of

vomit of filthiness, there is no place (clean).' But three that have blessed the Lord when eating at our table, are as if they had eaten of the table of the Omnipotent, as it is written [Ezek. xli. 22]: 'And he spoke unto me: This is the table that is before the Lord.'"

MISHNA *D.* R. Hanina b. 'Hakhinai used to say: "He who awakens by night, and he who is walking alone on the road and turns aside his heart to idleness, it is his own fault if he incurs trouble for himself."

MISHNA *E.* R. Nehunia b. Haqanah said: "Whoso receives upon him the yoke of the Law (*i.e.*, one who devotes himself wholly to study), the community removes from him the yoke of the government and the yoke of worldly cares; but a student who breaks from him the yoke of the Law, the community lays upon him the yoke of the government and the yoke of worldly cares."

MISHNA *F.* R. 'Halaphtha of the village of Hananiah said: "When ten sit and are occupied in words of Law the Shekhina is among them, as it is written [Ps. lxxxii. 1]: 'God standeth in the *Congregation* of God.' And whence is it proved of even five? It is written [Amos, ix. 6]: 'And hath founded his *bundle** on the earth' (and a bundle is at least of five). And whence even three? It is written [Ps. lxxxii. 1]: 'In the midst of judges doth he judge' (and the number of judges is generally three). And whence even two? It is written [Mal. iii. 16]: 'Then they that favored the Lord spake often one to another.' (The least number of persons who can speak to each other is two.) And whence even one? It is written [Ex. xx. 24 (21)]: 'In every place where I shall permit my name to be mentioned, I will come unto *thee* and will bless *thee*.'"

MISHNA *G.* R. Eliezer of Bartota said: "Render unto God what belongs to Him, for thou and all thou hast are His, as David said [I Chron. xxix. 14]: 'For all things come from thee, and of thine own have we given thee.'"

* Leeser translates it "vault," but the Talmud translates it literally.

MISHNA *H.* R. Jacob said: "One who walks by the way and learns, and breaks off his study and says, 'How beautiful is this tree!' and, 'How fine is this furrow field!' is endangering his own life."

MISHNA *I.* R. Dosithai b. R. Janai said in the name of R. Meir: "When a scholar of the sages sits and studies, and subsequently forgets what he studied, Scripture likens him to one who endangers his own life, as it is written [Deut. iv. 9]: 'Only take heed to thyself, and guard thy soul diligently, that thou do not forget the things which thy eyes have seen and that they depart not from thy heart all the days of thy life,' etc. It might be thought that he is culpable of forgetting even when his study had grown hard to him, therefore it is written [Deut. iv. 19]: 'And they depart not from thy heart all the days of thy life,' from which it is to be inferred that he is not guilty unless he intentionally leads such a life as to forget them.

Tosephtha—Aboth of R. Nathan.

* R. Hanina b. Dosa said: Whomsoever fear of sin precedes, his wisdom prevails, as it is written [Ps. cxi. 10]: "The beginning of wisdom is the fear of the Lord."

"*He also used to say: 'Whosesoever deeds exceed,'*" etc., as it is written [Ex. xxiv.]: "We will do and obey." It was asked of R. Johanan b. Zakkai: "What praise is to be applied to one who is wise and sin-fearing?" He answered: "A mechanic who has his tools with him." "And what praise is to be applied to the one who is only wise, but not sin-fearing?" And he answered: "He is a mechanic who has no tools." He was asked again as to what praise is to be applied to the one who is sin-fearing but lacks wisdom, and he answered: "No mechanic but has tools."

"*R. Elazar b. Azariah said: 'If there is no Law,'*" etc. He used to say: One who is possessed of good deeds and who has studied much law, to what is he to be compared? unto a tree that is planted by waters, whose branches are few but whose roots are many, and which can withstand the severest storm, as

* Chapter XXII. of the original.

it is written [Ps. i. 3]: "And he shall be like a tree planted by rivulets of water," etc. One who lacks good deeds but who has studied law, to what is he to be compared? to a tree planted in the desert whose branches are many and his roots few, which is easily uprooted by any wind, as it is written [Jer. xvii. 6]: "He shall be like a lonely tree in the desert."

"*R. Gamaliel said: 'Set a teacher,'*" etc. A teacher for wisdom and a companion to study with, and be quit of doubt and do not tithe much by estimation.

Simeon his son used to say: All my days I spent among the sages, and I found silence to be the most advisable thing, and that not discussion but practice is the principal thing; and if silence is advisable for intelligent persons, so much the more for fools. Wisdom does not bring to much talk, nor does much talk bring to wisdom; the main thing is practice. Whosoever talks much causes sin, as it is written [Prov. x. 19]: "In a multitude of words transgression cannot be avoided"; and it is also written [ibid. xvii. 28]: "Even a fool, when he keepeth silence, is counted wise." R. Simeon b. Eliezer said: "He who studies the law and is sin-fearing is like a physician who is consulted about a wound and who has his instruments and drugs with him; but one who studies the Law and is not sin-fearing is like a physician who, when consulted about a wound, has the instruments to operate with but has no drugs to heal the wound up."

MISHNA *J*. R. Hanina b. Dosa said: "He in whom fear of sin precedes his wisdom, (may be sure that) his wisdom will endure; and he in whom wisdom precedes his fear of sin, (may be sure that) his wisdom will not endure."

He also used to say: "He whose works are in excess of his wisdom, (it is certain that) his wisdom will endure; and he whose wisdom is in excess of his works, (it is certain that) his wisdom will not endure."

He also said: "He who has earned man's esteem and love, will also receive the favor of Heaven; but he who is not worthy of such esteem, cannot expect to find favor with God."

MISHNA *K*. R. Dosa b. Horkhinas said: "Sleeping away the morning, carousing at noonday, childish trifling,

and the company of the vulgar waste a man's life away."

Mishna *L.* R. Elazar the Modai said: "He that profanes things sacred and contemns the festivals; he who causes his neighbor to blush in public, and annuls the covenant of Abraham our father, and acts barefacedly against the Torah,* even though he is possessed of Torah and good deeds, he has no share in the world to come."

Mishna *M.* R. Ishmael said: "Be pliant with thy chief (although he is not deserving) and yielding to the impressment, † and receive every man with cheerfulness."

Mishna *N.* R. Aqiba said: "Mockery and frivolity are the forerunners of immorality. Tradition is the rampart about the Law; tithes (charity) are the rampart of wealth; good resolutions are the preservative of abstinence; and the safeguard of wisdom is—silence."

Mishna *O.* He used to say: "Beloved is man, that he was created in His image, and, moreover, that he was notified that he was so created, as it is written [Gen. ix. 6]: 'For in the image of God made he man.'"

Mishna *P.* "Beloved are Israel, that they are called children of God; moreover, that it was made known to them that they are so called, as it is written [Deut. xiv. 1]: 'Ye are the children of the Lord your God.'"

Mishna *Q.* "Beloved are Israel, that there was given to them a precious article; moreover, that it was made known to them that there was given to them the precious article" [as it is stated elsewhere that with this the world was created, as it is written [Prov. iv. 2]: "For good information do I give you; my teaching must ye not forsake"].

Mishna *R.* "Everything is foreseen and free-will is given. And the world is judged by grace; and every one

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* This is according to Maimonides; Rashi, however, says it means: one who says that Moses wrote in the Pentateuch ridiculous things, as, for instance, that Thimna was the concubine of Eliphaz [Gen. xxxvi. 12].

† Maimonides explains it otherwise.

is judged according to the majority of his deeds" (*i.e.*, if one has done more good than evil, he is judged more favorably—Rashi).

MISHNA *S.* He (Aqiba) used to say: "All that we possess is merely a trust, and over all life a net is spread out. The storehouse is open, the proprietor sells on credit; the ledger lies ready and the purchaser's hand makes the entry; whoever wishes may come and borrow, but the collectors are continually going the rounds of the debtors, and obtain payment from them voluntarily or involuntarily; they know whereupon they base their claims, and their court is a tribunal of justice, and everything is prepared for the banquet" (*i.e.*, even the wicked have a share in the world to come—Rashi).

MISHNA *T.* R. Elazar b. Azariah was wont to say: "Without knowledge of religion there can be no true culture, and without true culture there is no knowledge of religion. Where there is no wisdom, there is no fear of God; and without fear of God there is no wisdom. Without learning there can be no counsel, and without counsel there will be lack of learning. Where there is a dearth of bread, culture cannot thrive, and lack of culture causes dearth of bread."

MISHNA *U.* He also used to say: "With what is he to be compared, who can boast of more learning than charitable deeds? With a tree of many branches and but few roots—there comes a storm that uproots and prostrates it, as it is written [Jer. xvii. 6]: 'And he shall be like a lonely tree in the desert, which feeleth not when the good cometh; but abideth in the parched places in the wilderness, in a salty land which cannot be inhabited. 'But what does he resemble, who can show more deeds than learning? A tree of few branches and many roots: all the storms and winds may bear down and rage upon it, they cannot move it from its place. As it is written [Jer. xvii. 8]: 'And he shall be like a tree that is planted by the waters, and by a stream spreadeth out its roots, which

feeleth not when heat cometh, but its leaf remaineth green, and in a year of drought it is undisturbed by care, and ceaseth not from yielding fruit.'"

MISHNA *V.* R. Elazar b. 'Hasma said: "'Qinim'* and 'Pitteche Niddah'† are essentials of Torah; canons of astronomy and geometry are after-courses of wisdom."

Tosephtha—Aboth of R. Nathan.

‡"*Sleeping away the morning.*" It means: One shall not wilfully sleep till past the hour of reading the Shema, for by so doing he neglects the Law, as it is written [Prov. xxvi. 13]: "As a door turneth upon its hinges, so doth the slothful upon his bed. The slothful saith, There is a leopard in the way: a lion is between the streets."

"*Carousing at noonday*" means: One should not make a practice of drinking wine at midday, for by so doing he is prevented from observing the Law, as it is written [Eccl. x. 16]: "Woe to thee, O land! when thy king is low-minded, and when thy princes eat in the morning." Also: "Happy art thou, O land, when thy king is noble-spirited, and thy princes eat in proper time." When is the proper time? Say, then, in the world to come, as it is written [Is. lx. 22]: "I the Lord will hasten it in its time"; also: "At the proper time shall it be said to Jacob and to Israel," etc. [Numb. xxiii. 23]. Said the Holy One, blessed be He, to Balaam: "*At* the time, but not *in* the time; not *in* your time, but *at* the time when I will redeem Israel."

"*Childish trifling.*" By this is meant, that one should not make a practice of talking to his wife, sons, or daughters when he is studying at home; for by so doing he neglects the Torah, as it is written [Josh. i. 8]: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein, day and night."

"*The company of the vulgar*" means: One should not lounge with idlers in the market, lest he neglect the Torah, as it is written [Ps. i. 1, 2]: "Happy is the man who walketh not in the

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* The young doves sacrificed by a woman after confinement.

† The three kinds of blood of menses, which are difficult to be distinguished from each other.

‡ Chapter XXI. of the original.

counsel of the wicked . . . and sitteth not in the way of scorners; but whose delight is the law of the Lord." Said R. Meir: For what purpose is it said: "And sitteth not in the way of scorners"? Say, then, it refers to the assembly halls of the scoffers, as it is written [ibid. xxvi. 5]: "I have hated the assemblage of evil-doers; and with the wicked will I not sit"; and it is also written [Mal. iii. 19]: "For, behold, the day is coming, which shall burn as an oven, and all the presumptuous, yea, and all who practise wickedness, shall be stubble"; and "presumptuous" are scoffers, as it is written [Prov. xxi. 24]: "The presumptuous and proud, scorner is his name."

Once it happened that R. Aqiba, while sitting and teaching his disciples, was reminded of the way he spent his younger days. He said: "I thank thee, Lord my God, that thou hast placed me among the studious, and not among the idlers in the markets."

CHAPTER IV.

Mishna *A*. Ben Zoma was in the habit of saying: "Who is a wise man? He who learns from everybody, as it is written [Ps. cxix. 99]: 'Above all my teachers have I obtained intelligence!' Who is a hero? He who conquers his passions, as it is written [Prov. xvi. 32]: 'One that is slow to anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city.' Who is a rich man? He who is satisfied with his lot, as it is written [Ps. cxxviii. 2]: 'For thou eatest the labor of thy hands: then wilt thou be happy, and it shall be well with thee.' 'Wilt thou be happy' in this world, 'it shall be well with thee' in the world to come. Who is honored? He who honors his fellowmen, as it is written [I Samuel ii. 30]: "For those that honor me will I honor, and those that despise me shall be lightly esteemed.'"

Mishna *B*. Ben Azai was in the habit of saying: "Hasten to fulfil the commandment of little importance as if it were of much importance, and flee from all manner of sin, for the fulfilment of one precept brings about that of another, and one transgression brings about another; for the reward of virtue is virtue itself, and the reward of sin is sin." He likewise said: "Despise no man, and consider nothing as too far removed to come to pass; for there is no man but hath his day, and no event that may not come."

Mishna *C*. R. Levitas of Jabneh said: "Be exceedingly lowly of spirit, for the hope of man is the worm." "R. Johanan b. Baroquah said: " Whoso profanes the name of Heaven in secret, they punish him openly.

Error, like design, is punishable as to the profanation of His name."

MISHNA *D.* R. Ishmael said: "He that learns in order to teach, they grant him the faculty to learn and to teach; he that learns in order to practise, they grant him the faculty to learn, to teach, to preserve, and to practise."

MISHNA *E.* R. Zadoq was in the habit of saying: "Wear not the law of God as a crown to exalt thyself withal, nor use it as a spade to dig therewith (for wealth)." [And thus was Hillel wont to say: "And he who serves himself with the tiara perishes."] Thus thou art to learn that he who makes use of his learning in the Law to further his own selfish ends loses all merit.

MISHNA *F.* R. Jose said: "Whosoever honors the Torah is himself held in honor, and whosoever dishonors the Torah is himself dishonored with men."

MISHNA *G.* R. Ishmael said: "He that refrains himself from judgment, frees himself from enmity, and rapine, and false swearing; and he that is arrogant in decision is foolish, wicked, and puffed up in spirit."

MISHNA *H.* He used to say: "Judge not alone, for none may judge alone save One; and say not, 'Accept ye my opinion,' for they are free to choose, and not thou."

MISHNA *I.* R. Jonathan said: "Whosoever fulfils the Law in poverty will at length fulfil it in wealth, and whosoever neglects the Law in wealth will at length neglect it in poverty."

MISHNA *J.* R. Meir said: "Lessen your business, that you have more time for the study of the Law, and be lowly in spirit unto every man; and if thou idlest away thy time without study of the Law, thou wilt have many idlers against thee; and if thou laborest in the Law, He hath much reward to give unto thee."

MISHNA *K.* R. Eliezer b. Jacob said: "He who performs one precept has acquired unto himself one advocate, and he who commits one transgression has gotten

to himself one accuser. Repentance and good deeds are as a shield against punishment."

MISHNA *L*. R. Jehudah the Sandlar said: "Whatsoever congregation is for the sake of Heaven will in the end succeed; and that which is not for a divine purpose will in the end not succeed."

MISHNA *M*. R. Elazar b. Shamna said: "Let the honor of thy disciple be as dear unto thee as the honor of thine associate; and the honor of thine associate as the fear* of thy master; and the fear of thy master as the fear of Heaven."

MISHNA *N*. R. Jehudah said: "Be careful in thy study, for error in study counts for an intentional sin."

MISHNA *O*. R. Simeon was wont to say: "There are three crowns—the crown of the Law, the crown of the priesthood, and the crown of royalty. But the crown of a fair name excelleth them all."

MISHNA *P*. R. Nehorai said: "Betake thyself to a place of Torah, and say not that it will come after thee, because thine associates will confirm it unto thee, and (moreover) lean not unto thine own understanding."

Tosephtha—Aboth of R. Nathan.

†"*Who is a wise man? he who learns from everybody.*" Who is the most modest? One who is as modest as Moses our master was, as it is written [Numb. xii. 3]: "But the man Moses was very meek." Who is the richest of all? One that is satisfied with his lot, as it is written [Ps. cxxviii. 2]: "When thou eatest the labor of thy hands: (then) wilt thou be happy, and it shall be well with thee." Who is the greatest of all heroes? One that controls his passion, as it is written [Prov. xvi. 32]: "One that is slow to anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city." And one that

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* Rashi explains it: The honor of a disciple can be as dear to one as one's self, because the honor of the disciple is one's own glory, which cannot be so in case of a neighbor; and therefore the Torah equals it to the FEAR of one's master, which includes honor also.

† Chapter XXIII. of the original.

is the ruler of his spirit is considered as if he had conquered a city full of heroes, as it is written [ibid. xxi. 22]: "A wise man scaleth the city of the mighty"; and "mighty" means mighty in the Torah, as it is written [Ps. ciii. 20]: "Mighty in strength, that execute his word." There are others who say that it means the ministering angels, as it is written [ibid.]: "Bless the Lord, ye his angels, mighty in strength," etc. There are still others who say that the greatest hero is he who makes his enemy his friend.

"*Despise no man.*" As it is written [Prov. xiii. 13]: "Whoso despiseth the word shall fall in debt to it; but he that feareth the commandment will be rewarded."

He also used to say: "One who is taught the Law while young is like unto a heifer which was tamed while yet small, as it is written [Hosea, x. 11]: "And Ephraim is as a well-taught heifer that loved to tread out the corn." The one who is taught the Torah in his old age, however, is like a cow which was tamed when already old, as it is written [ibid. iv. 16]: "For like an untamable cow is Israel disobedient."

He also used to say: "He that is taught the Torah in his youth is similar to a woman who kneads her dough with warm water, and one that is taught the Torah in his old age is similar to a woman who kneads her dough with cold water."

*R. Eliezer b. Jacob said: "One that is taught the Law when young is similar to a screed which was written on new paper, and one who is taught the Law when old is similar to a screed which was written on old paper."

R. Simeon b. Gamaliel adds to the above the following: "One that is taught the Law when young is similar to a young man who marries a young woman; they are suited to and desire each other. One that is taught in his old age, however, is similar to an old man who marries a young woman: she is suitable to him, but not he to her. She desires him, but he avoids her, as it is written [Ps. cxxvii. 4]: "Like arrows in the hand of a mighty man, so are the children of youth"; and immediately after it is written [ibid., ibid. 5]: "Happy is the man that hath his quiver filled with them."

One that learns and forgets is similar to a woman who bears children but buries them, as it is written [Hosea, ix. 12]: "But though they were to bring up their children, yet would I bereave

* This is added here to R. Eliezer b. Jacob. In the Mishna, however, this statement is ascribed to R. Elisha b. Abuyah.

them, that there should be no man." Do not read ושכלתים (would I bereave them), but ושכחתים (would I forget them). As it is written [Deut. xi. 18]: "Therefore shall ye lay up these my words in your heart," etc., *i.e.*, the words of the Torah shall be distinguished from each other, and at same time shall be marked upon thee side by side, as it is written [Prov. vii. 3]: "Bind them around thy fingers; write them upon the table of thy heart" (*i.e.*, as the fingers are separate from each other and still side by side of each other), and it is also written [ibid. vi. 21]: "Bind them upon thy heart continually, tie them about thy throat."

MISHNA *Q*. R. Janai said: "Neither the security of the wicked nor the afflictions of the righteous are within the grasp of our understanding."

MISHNA *R*. R. Mathia b. 'Heresh was in the habit of saying: "Be beforehand in saluting every man! Be the lion's tail rather than the fox's head!"

MISHNA *S*. R. Jacob said: "This world is, as it were, the antechamber of the world hereafter; therefore, prepare thyself in the antechamber, that thou mayest be admitted into the banqueting hall!"

MISHNA *T*. He used to say: "Better is one hour of repentance and good deeds in this world than all the life of the world to come, though one hour of refreshment of spirit in the world to come is better than all the life in this world."

MISHNA *U*. R. Simeon b. Elazar said: "Do not seek to appease thy friend in the hour of his passion, and do not seek to console him in the hour when his dead is laid out before him; and do not interrogate him in the hour of his vow, and strive not to see him in the hour of his disgrace."

MISHNA *V*. Samuel the Little used always to repeat the following passage [Prov. xxiv. 17, 18]: "At the fall of thy enemy do not rejoice, and at his stumbling let not thy heart be glad, lest the Lord see it, and it be

displeasing in his eyes, and he turn away from him his wrath.'"

Mishna *W*. Elisha b. Abuyah said: "He who learns as a lad, to what is he like? To ink written on fresh paper. And he who learns when old, to what is he like? To ink written on blotted paper.

Mishna *X*. R. Jose b. Jehudah, the villager of Babylon,* said: "Whom does he resemble, who learns from the young? Him who eats unripe grapes and drinks the wine fresh from the wine-press! But whom does he resemble, who learns from old men? Him who eats ripe grapes and drinks old wine!"

Mishna *Y*. Rabbi was in the habit of saying: "Look not upon the pitcher, but upon what it contains. Many a new pitcher is full of old wine, and many an old one does not even hold new wine."

Mishna *Z*. Rabbi Eliezer the Kapar said, "Envy, sensuality, and ambition destroy life."

Mishna *AA*. He likewise said: "Those born unto the world are destined to die; the dead to live on again; and those who enter the eternal life, to be judged. Therefore let it be recognized, understood, and remembered, that He the Almighty, the Creator, Architect, He is the counsellor, He the judge, He the witness, He the accuser. He is always ready to give judgment; blessed be He! for, before Him there is no injustice, no oversight, no regard for rank, no bribery. Know that all will appear in the account! Accept not the assurance of thy passions, that the grave will be a place of refuge for thee. For without thy consent wert thou created, wert born into the world without thy choice; thou art now living without thine own volition, without thine approval thou wilt have to die; so likewise without thy consent thou wilt have to render account before the Supreme King, the Holy One, blessed be He!"

* The most of the Tanaim came from Palestine, and when there was one from Babylon he was pointed out.

Tosephtha—Aboth of R. Nathan.

*Said Elisha b. Abuyah: "A virtuous man who has studied the Law diligently is similar to one who builds a foundation of stones and a superstructure of bricks; though they be inundated, yet they cannot be moved. One who is not virtuous, in spite of having studied the Law, is similar to one who lays stones on a brick foundation: the smallest freshet will overturn the building."

He used to say: "The former is also similar to lime which is spread upon stones, even heavy rain cannot melt it; and the latter is similar to lime which is spread on bricks, the lightest shower will melt it."

He also used to say: "The former is also similar to a cup which has a ψηφοσ (a four-cornered polished stone), even when it is turned over, still some of its contents remain; but the latter is similar to a cup without a ψηφος, as soon as it is turned over, everything in it is spilled.

He used to say: "The former is also similar to a horse which has a complete harness; and the latter is similar to a horse which lacks a bridle: the man who mounts him is soon thrown off."

He also used to say: One who is taught when young, absorbs the words of the Torah in his blood, and he can utter them explicitly, but the reverse is with one who is taught when old. There is also a proverb to this effect: "If thou hast not desired them in thy youth, how wilt thou reach them in thy old age?"

He also used to say: "The words of the Torah are as hard to purchase as golden vessels, and as easy to lose as glassware, as it is written [Job, xxviii. 17]: 'She cannot be estimated after gold and glass.'" He brings together gold with glass, as golden vessels when broken can be repaired; but glassware when broken cannot be repaired, unless melted and formed again. And what does it mean: "And not in exchange for her (can) vessels of refined gold (be taken)"? [ibid.]. That the countenance of him who occupies himself with the words of the Torah, and observes them, shines as refined gold; but the countenance of him who occupies himself with them, and does not observe them, becomes dark as glass does.

He also used to say: "It is possible for a man to study the Law continuously for twenty years and forget it in the course of

* Chapter XXIV. of the original.

two years." How so? If he has not gone over what he had learned for six months, he will pronounce the unclean clean, or *vice versa.* If he has neglected to go over his studies for twelve months, he will confuse the sayings of the sages; in eighteen months, he will forget the beginning of the Tracts; and in twenty-four, even that of the chapters; and finally will have to be silent altogether. Of him said Solomon [Prov. xxiv. 30, 31]: "By the field of a slothful man I once passed along, and by the vineyard of a man void of sense: and, lo, it was all grown over with thorns, nettles had covered its surface, and its stone wall was broken down." And when the wall of a vineyard falls, the entire vineyard is soon destroyed.

He also used to say: "One who causes his friend to perform a meritorious deed, it is as if he himself had done it." This can be compared to a human king who caught a bird and gave it to one of his servants, saying: "If thou wilt be careful of this bird, I will reward thee; otherwise, I will take thy life for its." So also has the Holy One, blessed be He, said to the Israelites: "The words of the Torah which I gave to you, if you will observe them I will reward you; otherwise, I will take your lives for them," as it is written [Deut. iv. 9]: "For it is not a vain word for you; on the contrary, it is your life."

Tosephtha—Aboth of R. Nathan.

* Ben Azai said: "If the mind is tranquil because of acquired wisdom, it is a good sign;† but if made restless by acquired wisdom, it is a bad sign. If the mind is tranquil on account of faith in the Creator, it is a good sign; but if the mind is restless on account of believing in the Creator, it is a bad sign. If one has the sympathies of the sages at the hour of his death, it is a good sign for him; if he has not, it is a bad sign for him. When dying, if his face is turned upward, or he looks straight in the faces of the persons around him, or if his countenance shines, it is a good sign for him. The reverse is unfavorable."

When R. Johanan b. Zakkai was dying, he raised his voice

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* Chapter XXV. of the original.

† The explanation at length of this saying is to be found at p. 50 of our "Eben Harosha." See also the letter of the late Professor Steinthal printed in our "Schulchan Aruch und seine Beziehungen, etc," in which he fully agrees with us. See also Section Moed, Vol. VI., Tract Hagiga, p. 32, foot-note, concerning Ben Azai.

in weeping. Said his disciples to him: " Master, thou art as a high pillar, the light of the world, a strong hammer—wherefore criest thou ?" He answered: " Am I going before a human king ? Such a one is angry at me, it can be only for this world; if he imprisons or slays me, it is only for this world. Moreover, I might appease him with words or bribe him with money. But I am going before the King of kings of kings, the Holy One, blessed be He: if He should be angry at me, it includes both worlds, and whom I cannot appease with words or bribe with money. Besides, there are two ways before me: one leads to the garden of Eden and the other to Gehenna, and I do not know whether I will be condemned to Gehenna, or I will enter the Garden of Eden, as it is written [Ps. xxii. 30]: ' Before him shall bend the knee all that are going down into the dust,' etc."

It is also written [Ex. xxx. 23]: " And then will I take away my hand"; also [Ezek. ii. 10]: " And he spread it out before me, and it was written within and without," etc. " Within" means this world; " without" means the world to come. Others say: " Within" means the sufferings of the righteous, and the welfare of the wicked in this world; and " without" refers to the reward of the upright, and the expiation of the wicked in the world to come.

" And there were written therein lamentations, and dirges, and woe" [ibid.]. " Lamentations" refers to the expiation of the wicked in this world, as it is written [ibid. xxxii. 16]: " This is the lamentation wherewith they shall lament for her; the daughters of the nations shall lament for her." " *Dirge*" * refers to the reward of the upright in the world to come, as it is written [Ps. xcii. 4]: " Upon a ten-stringed instrument, and upon the psaltery; and with the sweet sound* of the harp." " *And woe*" refers to the expiation of the wicked in the world to come, as it is written [Ezek. vii. 26]: " Mishap shall come upon mishap, and report shall be spread upon report."

Before he (Rabban Johanan b. Zakkai) died, he said: " Clean the house of all defilement, and put in a chair for Hezekiah, King of Judah."

He used to say: " Whoever dies with a sound mind, or when yet able to talk, or while conversing about the Law, or while

* " Sweet sound" in Hebrew is הגיון; " dirge" is הגה. The Talmud plays upon the similarity of the two words.

doing something meritorious, or in a state of gladness, or while laughing, it is a good omen for him; if otherwise, it is a bad omen. If one die on the eve of Sabbath, or at the close of the Day of Atonement, it is a good omen for him; but if at the close of the Sabbath or on the eve of the Day of Atonement, it is a bad omen."

There is a tradition that when R. Eliezer fell ill, it was on the eve of a Sabbath. When R. Aqiba and his comrades visited him, he was sleeping in his chamber; so they stayed in the dining-room. When Hyrcanus his son entered to remove his phylacteries, he was prevented from doing so by his father, who began to cry. He left the chamber, and said to the sages: "My masters, methinks that my father is not clear in his mind." R. Eliezer, however, overheard him, and rejoined: "My son, it is not I who am not clear in my mind, but thou. For thou hast neglected the lighting of the lamps, for which thou art liable to a death penalty by the hand of heaven, and hast instead occupied thyself with the removal of my phylacteries, for which thou art guilty only because of *Shbuth*." When the sages heard that his mind was clear, they sat down at a distance of four ells * from his bedside. They inquired of him as to cleanness and uncleanness of many subjects among them; also an amulet or torn phylacteries, are they subject to defilement or not? He answered: "They are. Dip them as they are, and be careful about them, for they form part of the great Halakhoth which were told to Moses on Sinai." And they kept on asking him concerning cleansing, defilement, and the legal baths, saying: Rabbi, What is this? and, What is that? and he answered accordingly—clean, or unclean.

Then R. Eliezer said to the sages: "I wonder whether the scholars of this generation will be punished with death by the hand of heaven?" They inquired: "Rabbi, why so?" And he rejoined: "Because they have not served me."

Later on he said to Aqiba b. Joseph: "Aqiba, why hast thou not served me?" He answered: "Rabbi, I had not the opportunity." And he rejoined: "I wonder whether thou wilt die a natural death." There are others who say that he did not rejoin anything.

When R. Eliezer spoke thus to his disciples, his blood froze within him. Said R. Aqiba: "Rabbi, what will my death be?"

* As he was at that time excommunicated.

He answered: "Aqiba, thine will be the hardest of all!" Thereupon the latter sat down before him, and said: "Rabbi, now teach me." And he taught him three hundred Halakhoth concerning a bright spot (in the skin of one's flesh). At the same time he raised his two arms, and laid them on his breast, saying: "Woe to me! that my two arms, which are like two holy scrolls, must leave this world. If all the seas were ink, and all the reeds were pens, and all mankind were writers, they could not write down everything I have learned and repeated, and what I heard while serving the sages in the college, and I have not left out of the Torah even as much as a drop of the sea. Moreover, I learn three hundred Halakhoth in the verse, 'Thou shalt not suffer a witch to live' [Ex. xxii. 17] [there are others who say three thousand Halakhoth], and nobody ever asked me about them, except Aqiba b. Joseph; for he said to me once: 'Rabbi, teach me how melons are planted, and how they are pulled out.' I said one thing, and the entire field became covered with melons. He then said: 'Rabbi, thou hast taught me their planting; teach me also how they are pulled out.' And I said one thing, and all the melons were gathered together in a heap."

R. Elazar b. Azariah inquired of him as to cleanness and uncleanness of many subjects, and he answered: "It is clean," or "unclean," accordingly, correctly; and when answering of one thing that it was clean, his soul left him while saying "clean." Whereupon R. Elazar b. Azariah rent his garments, and, weeping, went out and told the sages: "My masters, come and see R. Eliezer, who is clean for the world to come, because his soul left him while saying 'clean.'"

After the Sabbath, R. Aqiba came and found his coffin while being borne from Cesarius to Luda; he immediately rent his garments, and tore his hair till the blood flowed and dropped to the ground. He wept and cried: "Woe to me! Rabbi, because thou hast died. Woe to me! my master, because thou hast left the whole generation as an orphan." When standing in line he said: "'My father, my father, the chariot of Israel and its horsemen' [II Kings, ii. 12], there are many foreign coins which no money-changer can change besides you (*i.e.*, I have many hard questions of law which cannot be solved by any one besides you)."

*"*Ben Azai said: 'Hasten to,'*" etc. He used to say: "If

* See Chapter IV., Mishna *B*.

thou hast performed a meritorious deed, and art not sorry for it, it will draw many meritorious deeds in its train; but if one transgresses, and is not sorry for it, it will draw many sins in its train. For one meritorious deed draws another, and one transgression draws another in its train, as the reward for a meritorious deed is the performance of another, and the punishment for a transgression is a transgression."

He also used to say: "Set something apart for charity, before you are compelled to do so by others, so that you get the reward of both the charity and the setting it apart, and not that the reward for the latter shall go to the one who compelled you to do it."

He also used to say: "Lower thy seat two or three rows, from the place you intend to occupy. For it is better thou shalt be told to ascend than to descend, as it is written [Prov. xxv. 7]: 'For better it is that it be said unto thee, Come up higher, than that thou shouldst be put lower in the presence of the prince.'"

There are three persons whose life is not worth living: one who must eat at the table of others; one who lives in an attic; and one whose wife dominates over him. There are others who say: One who suffers in his body.

He used to say: "It is easier to rule the whole world than to associate and discuss with hypocrites."

Tosephtha—Aboth of R. Nathan.

* R. Aqiba said: "The safeguard for honor is refraining from laughter; the safeguard for wisdom is silence; the safeguard for vows is abstinence; that for cleanness is holiness; and that for meekness is the fear of sin."

He used to say: Do not mingle with the scoffers, for thou mayest learn their doings; do not eat with an ignorant priest, for thou runnest the risk of desecration. Be not free with vows, lest thou wilt trespass upon oaths; do not get into the habit of dining sumptuously, for this may bring thee to eat the bread of charity; do not come to a doubt (upon slight evidence), and it will prevent thy coming to a certainty (upon scant proof); and do not go to a foreign country, for thou mayest be compelled to follow the ways of idolaters. So also said David [I Sam. xxvi.

* Chapter XXVI. of the original.

19]: "Because they have driven me out this day so that I cannot attach myself on the inheritance of the Lord, saying, Go, serve other gods." Canst thou for a moment think that King David was an idolater? He only meant to infer that he who leaves Palestine and goes to a foreign country is considered as if he were an idolater.

He also used to say: "Whoever is buried in other countries, it is as if he were buried in Babylon; whoever is buried in Babylon, it is as if he were buried in Palestine; whoever is buried in Palestine, it is as if he were buried under the altar, because the whole (soil) of Palestine is fit for an altar; and whoever is buried under the altar, it is as if he were buried under the throne of glory, as it is written [Jer. xvii. 12]: 'A throne of glory, exalted from the beginning, is the place of our sanctuary.'"

He used to say: "The ignorant can never be truly pious."

He also used to say: "Why do disciples die while young? Not because they are adulterers, or robbers, but because they interrupt their studies, and occupy themselves in idle conversation, and also because they do not begin again where they stopped."

R. Simeon b. Elazar said: "The Israelites who live outside of Palestine are unconsciously worshipping idols. How so? And idolater gives a feast in honor of his son, and he invites all the Jews of the place, and although they eat and drink of their own, and their own servants wait on them, yet it is considered as if they had eaten the sacrifices of the dead, as it is written [Ex. xxxiv. 15]: 'Any one call thee, and thou eat of his sacrifice.'"

"*And contemns festivals.*" R. Aqiba said: "Whoever marries a woman not suitable to him transgresses five negative commandments; for 'thou shalt not avenge,' 'nor bear any grudge' [Lev. xix. 18]; for 'thou shalt not hate thy brother in thy heart' [ibid., ibid. 17]; for 'thou shalt love thy neighbor as thyself' [ibid., ibid. 18]; and [Lev. xxv. 36] 'that thy brother may live with thee': as he hates her, he desires her death, consequently he abolishes the commandment of the multiplication of mankind."

He also used to say: "Whoever eats unhealthy food transgresses thrice: he despises himself, as well as the food, and pronounces a benediction upon unwholesome things."

R. Jehudah b. Ilai said: "When one dies and leaves a son, who did not care to learn the Torah from him, and he goes and

learns it from others, his only desire is to be flattered (and as the father was too proud to flatter, therefore he did not have the merit of teaching his son)."

R. Elazar the Kapar said: "Do not be as the lintel, which no hand can reach; neither as the upper cross-beam, on which the engravings are defaced; and not as the middle threshold, at which sometimes the feet strike; but as the lowest one, on which every one steps, and which, when in the end the entire building is demolished, is still left in its place."

Tosephtha—Aboth of R. Nathan.

* R. Jose said: Whoever venerates the Torah is himself honored by the people, as it is written [I Sam. ii. 30]: "For those that honor me will I honor, and those that despise me shall be lightly esteemed." "*Those that honor me*" refers to Pharaoh, King of Egypt, who honored the One who said, "Let there be the world," and went out at the head of his court; and when his servant remarked that kings usually went in the rear of their court, he answered: Am I then going before a human king? I am going before the King of kings of kings, the Holy One, blessed be He. Therefore the Holy One, blessed be He, also honored him and meted out his retribution Himself, as it is written [Habakkuk, iii. 15]: "Thou didst pass along over the sea with thy horses."

R. Joshua b. Kar'hah said: "Pharaoh rode into the sea on a stallion, as it is written [Ex. xv. 19]: 'For the horse of Pharaoh went in,' etc.; but when his retribution came, it was done with a horse and chariot, as it is written [Habakkuk, iii. 15]: 'Thou didst pass along over the sea with thy horses,'" etc.

"*Those that despise me shall be lightly esteemed*," refers to Sennacherib, who despised the One who said, "Let there be the world"; therefore he was despised by the Holy One, blessed be He, as it is written [Is. xxxvii. 24, 25]: "Through thy servants hast thou . . . till besieged places." Therefore the Lord punished him through an angel, who shaved his head and beard, and he returned to his kingdom shamefacedly.

"*R. Ishmael the son of R. Johanan b. Broka said: 'Whoever learns for the purpose of teaching*,'" etc. He used to say:

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* Chapter XXVII. of the original.

"Though thou hast not undertaken to accomplish the entire Law, yet thou art not free to neglect it altogether; and the more one occupies himself with it, the more reward he accumulates."

"*R. Eliezer b. Hisma said*," etc. R. Johanan b. Nuri, however, said: "The Halakhoth, the purification, and the law of menstruation and Qinim are the essentials of the Torah."

He used to say: "The support of the wise, the institution of courts and their maintenance, bring much good to the world."

R. Johanan b. Dehabai said: "Whoever says this Halakha is not seemly, forfeits his share in the world to come."

He used to say: "Do not keep away from a precept which has no limit, or from a labor which has no end. This can be compared to one who was hired to take water from the sea and spill it on the land. When, seeing that the sea does not decrease and the land is not submerged, he becomes disgusted and refuses to continue the work, he is to be told as follows: 'You ignoramus! Why should you become disgusted? Continue your work, and get your pay of a golden dinar every day.'"

"*R. Eliezer b. Shamua said: 'Let the honor of thy disciple,'*" etc. Whence do we know that one shall be as particular regarding the honor of his disciple as regarding that of his colleague? From Moses our Master, who said to Joshua: "Choose for us men" [Ex. xvii. 9]. He did not say *choose for me*, but *for us*. Infer from this that he regarded him as his equal, although he was master and Joshua the disciple. And whence do we know that one should be as particular regarding the honor of his colleague as regarding that of his master? It is written [Numb. xii. 11]: "Then said Aaron unto Moses, Alas, my lord." Was not (Moses) his younger brother? Infer from this that he regarded him as if he were his master. And whence do we know that one should be as particular in regard of the honor of his master as regarding that of Heaven? As it is written [ibid. xi. 28]: "And Joshua the son of Nun, the servant of Moses from his youth, answered and said, My lord Moses, forbid them." We see that Joshua equalled Moses to the Shekhina.

At first they used to say: There is grain in Judea, straw in Galilee, and chaff on the other side of the Jordan; afterward they changed it to: There is no grain in Judea; there is no straw in Galilee, but chaff; and on the other side of the Jordan there is neither.

Tosephtha—Aboth of R. Nathan.

*R. Nathan said: "There is no love such as the love of the Torah; there is no wisdom such as the wisdom of manners; there is no beauty such as the beauty of Jerusalem; there are no riches such as the riches of Modea; there is no strength such as the strength of Persia; there is no adultery such as the adultery of the Arabians; there is no haughtiness such as the haughtiness of Elam; there is no hypocrisy such as the hypocrisy of Babylon, as it is written [Zech. v. 11]: 'And he said unto me, To build for it a house in the land of Shinar'; and there is no witchcraft such as the witchcraft of Egypt."

R. Simeon b. Elazar said: "A sage living in Palestine is praiseworthy. When he leaves it for a foreign country, his wisdom diminishes; and although his wisdom diminishes, still he has preference to a sage who never lived in Palestine. This can be compared to metal of Nadai which is brought to the countries of the sea: although depreciated in its original value, it is nevertheless more valuable than all other iron of the world."

Rabban Simeon b. Gamaliel said: "Whoever maintains peace in his own household, it is considered as if he maintains it among every one in Israel; and whoso causes envy and contention in his household, it is considered as if he had done so among every one in Israel; for every one is king in his own house, as it is written [Esther, i. 22]: 'That every man should bear rule in his own house.'"

Rabban Gamaliel said: "The following four regulations of the Romans annihilated the subjugated nations: the unlimited taxes, the high license on bath-houses, and theatres, and grain tithe."

He used to say: "The words of the Torah are as difficult to acquire as silken garments, and are lost as easily as linen ones. Nonsense and foolish things are easily acquired, but are hard to lose as a sack is; for sometimes one buys a sack in the market for a sela, and uses it for four or five years."

R. Jehudah the Prince said: "Whoever indulges in the pleasures of this world, the pleasures of the next are withheld from him; but one who does not, will not forego them there."

He also used to say: "The upright who fare badly in this world can be compared to a cook who prepares a feast for him-

* Chapter XXVIII. of the original.

self: although it had cost him much trouble, still he has done it for himself. The wicked, however, who fare badly in this world, are as the cook who prepared a feast for others: although it had cost him much trouble, nevertheless he has done nothing for himself, but for others."

He further used to say: "All those things which are done in private shall be done as if they were done publicly."

"*Hillel said: 'Do not isolate thyself from the community.'*" He also used to say: "One who eats much, merely increases his excrement, and who (adds flesh to his body) multiplies worms and moths; but whoever increases his good deeds, secures bodily rest."

R. Elazar b. Shamua said: "The disciples are divided into three classes: Hewn stones, corner-stones, and a polished stone. A disciple who has studied Midrash, and only knows how to answer the question of the scholar appertaining to Midrash, and answers in that is compared to a hewn stone which has only one surface; one who has studied Midrash as well as Halakhoth, and he is able to answer a scholar in both, is like a corner-stone which has two surfaces; and one who has acquired a knowledge in Midrash, Halakhoth, Agadoth, and Tosephthas, and is enabled to answer in all four branches, is like a polished stone which has four surfaces, one on each of its four sides."

R. Jehudah b. Ilai said: "Whoever constitutes the Torah as the chief good, and considers wordly affairs as a secondary thing, will attain importance in the world. If, however, he does the contrary, he will become insignificant in the world. This can be compared to a regiment which has to go between two roads, one of fire and the other of snow. If it keeps near that of fire, it will be scorched; and if near that of snow, it will freeze. It is therefore best to go in the middle, and it will thus be guarded from heat and cold."

Tosephtha—Aboth of R. Nathan.

*"*R. Simeon b. Elazar* (in the name of R. Meir) *said: 'Conciliate not thy friend in the hour of his anger,'*" etc. He used to say: "If some of thy neighbors praise, and others reprimand thee, love the latter and hate the former; for the latter are

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* Chapter XXIX. of the original.

bringing thee to a life in the world to come, and the others are withdrawing thee from it."

He also used to say: "Wherever a righteous man goes his heart goes along; if he stands still, his heart does so also."

He further used to say: "One who applies himself to the study of the Law is assisted in his application. However, if he neglects it, he is further prevented from it by such as a lion, wolf, tiger, hyena, and snake; or soldiers or robbers surround and punish him, as it is written [Ps. lviii. 12]: 'Verily, there is a God that judgeth in the earth.'"

Abba Saul (b. Nanes) said: "The scholars are divided into four classes: One studies, but does not teach others; a second teaches others, but does not study himself; a third one both studies for himself and teaches others; and a fourth neither studies himself nor teaches others. The first class learn a chapter, or two or three, study them repeatedly until they know them by heart, but do not teach them to others; the second learn an entire section two or three times, teach it to others, but not having studied it repeatedly forget it; the third learn one, or two, or even three, entire sections, teach them to others, and study them themselves, and therefore do not forget them; and the fourth class are those who have learned an entire section two or three times, but have not taught it to others, neither have they studied it themselves, and thus they forget it."

R. Hanania b. Jacob said: "One who keeps awake at night studying the Law, it is a good omen for him; however, if he spends the night only in conversation, it is a bad omen for him."

R. Jacob b. Hananiah said: "One who is awake by night, but does not study, it were better for him not to have been born."

R. Elazar the Kapar said: "If one honor his friend for pecuniary considerations, he will in the end be dismissed in disgrace; but if he scorns him for a meritorious purpose, in the end he will be dismissed honorably. Whence is the former deduced? From the case of Balaam the wicked, who honored Balak for a mercenary purpose, as it is written [Numb. xxii. 18]: "And Balaam answered and said unto the servants of Balak: If Balak would give me his house full of silver and gold." And whence do we know that he was dismissed in disgrace? As it is written [ibid. xxiv. 11]: "And now flee thou to thy place . . . but, lo, the Lord hath kept them back from honor." Whence is the latter case derived? From that of Moses our master, who

scorned Pharaoh for a meritorious purpose, as it is written [Ex. xi. 8]: "And all these thy servants shall *come down* unto me, and bow themselves down unto me, saying." Was, then, Pharaoh standing upon the roof, and Moses on the ground? Say, then, that Moses said to Pharaoh: "Even all thy servants who bow before thee on thy altar will come down and entreat me, but I will not listen to them." And whence do we know that he was dismissed honorably? It is written [ibid. xii. 31]: "And he called for Moses and Aaron by night."

They answered: "Are we, then, thieves, that we shall go out in the night?" Wait till the Holy One, blessed be He, will bring us seven pillars of honors, and accompanied by them we will go forth joyfully and openly, as it is written [Numb. xxxiii. 3]: "On the morrow after the passover-sacrifice the children of Israel went out with a high hand."

On account of the four different means of forgiveness, R. Mathia b. Heresh went to visit R. Ishmael b. Elazar the Kapar in Ladakia. He interrogated him: "Hast thou heard the four different means of forgiveness on which R. Ishmael used to lecture?" He rejoined: "I have heard they are three, but repentance must be to every one of them." It is written [Jer. iii. 22]: "Return, ye backsliding children, I will heal your backslidings." And again [Lev. xvi. 30]: "For on that day shall (the high-priest) make an atonement for you to cleanse you." Also [Ps. lxxxix. 33]: "Then will I visit with the rod their transgressions, and with plagues their iniquity." And also [Is. xxii. 14]: "Surely this iniquity shall not be forgiven unto you until ye die." How can these four contradictory passages be explained? Thus: If one has violated a positive precept, and has repented, he is forgiven immediately—to this case the first passage is applied. If one has violated a negative precept and has repented, the repentance is suspended until the Day of Atonement, when he is forgiven—to this the second passage is applied. If one has committed a sin for which he is liable to Kareth, or death by the court, and has repented, the repentance and the Day of Atonement are suspended until he is cleared by sufferings—to this case the third passage is applied. However, one who has profaned the name of heaven has not the power to repent, and no sufferings clear him, and the Day of Atonement does not atone for him; but repentance and sufferings are suspended, and only death absolves him—to him is applied the last passage.

Issi b. Jehudah said: "Wherefore do scholars die before their time? Not because they commit adultery or robbery, only because they condemn themselves."

R. Itz'hak b. Pin'has said: "Whoever is versed in Midrash, but not in Halakha, has not tasted of wisdom; and he who is the opposite, has not tasted of the fear of sin."

He used to say: "One who is versed in Midrash, but not in Halakhoth, is like unto a strong man, but who is unarmed; one who is the opposite is like an armed weakling. One, however, who is versed in both is like unto a man who is both strong and armed."

He further used to say: "Be careful in greeting thy neighbors. Do not enter a house of strife, neither strive to see it. Be among thy colleagues, and be thou a head to a fox rather than a tail to a lion."

Tosephtha—Aboth of R. Nathan.

*"*R. Nathan b. Joseph said:* † '*He who neglects the words of the Law on account of his riches, he will finally do so on account of poverty; but he who observes the Law even when he is poor, he will finally do so when rich.*'" He used to say: "The consoling of the mourners, the visiting of the sick, and the bestowing of favors bring much good to the world."

R. Meir said: "One who transgresses one precept doubtfully, it is considered as if he had done it in certainty. How so? One commits a sin and has cognition of it, he brings a sin-offering of the value of a sela, or the tenth part of an ephah of the value of a *Dupondius*. However, if he is in doubt whether he sinned or not, he must bring a trespass-offering of the value of two selaim. (So is the Law.) Now, let us see. It is certain that goodness of heaven exceeds considerably heavenly chastisement, is there not room to draw an *a fortiori* conclusion that if chastisement, which is less than goodness, still if one is in doubt whether he did or did not sin, heaven requires him to bring a trespass-offering to pacify his conscience and to be rewarded for bringing the offering, so much the more in case of goodness of heaven which exceeds chastisement, that heaven rewards him in case of doubt as if it were sure that he did it."

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* Chapter XXX. of the original.

† In the Mishna, however, this saying is ascribed to R. Jonathan.

R. Nathan b. Joseph said: There is a case where one transgresses ignorantly, and nevertheless it is considered as if he had done it wantonly. How so? If one has killed a person unawares, and escapes to a city of refuge, and the avenger of the blood find him before he reach the city of refuge and kill him, he is free. However, if one killed a person wantonly, and the avenger of the blood kills him (before the court has pronounced sentence, not heeding the warning of witnesses), it is equal to ordinary murder, although the avenger thought that he might do so as a relative of the murdered person, and he may be killed for the crime. Now let us see: Which is in excess, goodness or chastisement of heaven? Surely the former. Now, if chastisement, which is less, if one commits a sin erroneously, still in such a case, it is considered as if done intentionally, so much the more so in case of goodness which is in excess.

R. Aqiba said: "One who connects himself with transgressors, although he has not done as they did, he is nevertheless punished as they are. However, if he connects himself with the performers of the precepts, although he has not taken part in the performance, he nevertheless is rewarded as they are. How so? When two persons give their testimony that some one has killed a person, and it is found that their testimony is collusive, they are sentenced to death; and as they are brought to the stoning place, somebody comes running up, saying: 'I know something about these witnesses'; and when his testimony is also found to be collusive, he, too, is sentenced to death; and when he is brought to the stoning place, he wails: 'Woe to me! had I not come with them, I would not have been sentenced.' Hence the same *a fortiori* conclusion stated before must be drawn. If one connects himself with transgressors and it is so, much the more one will be rewarded if he connects himself with performers of precepts."

R. Simeon said: "The punishment of the liar is that even when he tells the truth he is not believed, as we find with the sons of Jacob, who at first lied to their father, and he believed them, as it is written [Gen. xxxvii. 31]: 'And they took Joseph's coat, and killed a he-goat'; also [ibid., ibid. 33]: 'And he recognized it, and said: It is my son's coat.' In the end, however, when they spoke the truth, he did not believe them, as it is written [ibid. xlv. 26]: 'But his heart remained cold, for he believed them not'; and [ibid.]: 'And they told him, saying: Joseph is yet alive, and he believed them not.'" There are others who

say: "The holy spirit which had left Jacob our father during the absence of Joseph returned to him at that time, as it is written [ibid., ibid. 27]: 'The spirit of Jacob their father revived.'"

Tosephtha—Aboth of R. Nathan.

* R. A'hai b. Joshiah said: "One who buys grain from the market is compared to an infant whose mother died, and which, although nursed by many other nurses, is never satiated. One who buys bread from the market, is comparable to one for whom a grave was dug for interment. One who eats of his own is like an infant reared at the breasts of his mother."

He used to say: "One who eats of his own, his mind is tranquil; but if he eats of that belonging to his father, mother, or his children, and especially of that belonging to strangers, his mind can never be tranquil."

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* Chapter XXXI. of the original.

CHAPTER V.

MISHNA *A*. By ten sayings the world was created; and why so? Could it not have been created by one saying? But it was that vengeance might be taken on the wicked, who destroy the world that was created by ten sayings; and to give a goodly reward to the righteous, who maintain the world that was created by ten sayings.

Tosephtha—Aboth of R. Nathan.

"*By ten sayings the world was created.*" For what purpose is this stated? To teach that if one carries out a precept, or observes one Sabbath, or preserves a soul, it is considered as if he had preserved the entire world, which was created with ten sayings. But he who transgresses once, or violates one Sabbath, or destroys one soul, is considered like unto one who has destroyed the entire world, which was created with ten sayings. And so we find with Cain, who killed his brother Abel, as it is written [Gen. iv. 10]: "The voice of thy brother's blood (in plural)." He shed only the blood of one person—why is the plural used? Infer from this that the blood of the decedent's children, grandchildren, and all the descendants which were destined to be descended from him, were all crying before the Holy One, blessed be He.

R. Nehemiah said: "Whence is it deduced that a single person is equal to the whole creation? It is written [ibid. v. 1]: 'This is the book of the generations of Adam.' And before that it is written [ibid. ii. 4]: 'These are the generations of the heavens and of the earth when they were created.' We see that with reference to the creation of man almost the same wording is used as with reference to the creation of heaven and earth, which goes to show that one is as much as the other. Likewise may be inferred from this, that the Holy One, blessed be He, showed him (Adam) all the generation which were to spring from him, as if they were standing and playing before him." There

are others who say that the righteous only were shown to him, as it is written [Is. iv. 3]: " Every one that is written down into life in Jerusalem."

R. Joshua b. Kar'hah said: " It is written [Ps. cxxxix. 16]: ' My undeveloped substance did thy eyes see, and in thy book,' etc. Infer from this that the Holy One, blessed be He, showed unto Adam all succeeding generations, together with their preachers, directors, leaders, prophets, heroes, criminals, and their pious. In this or that generation, such and such a king will reign; in another, a certain sage will exist, etc."

R. Eliezer the son of R. Jose the Galilean said: " Nine hundred and seventy-four generations before the creation of the world, the Torah was already written and reposing in the lap of the Lord, and sung praises together with the angels, as it is written [Ps. viii. 8, 9]: ' Then was I near him as a nursling; and I was day by day (his) delight, playing before him at all times; playing in the world, his earth.' They have compared this to one who desired to engrave many subjects on a piece of wood, and as it was not of sufficient size, he was in despair. What could he do ? Let him engrave upon the earth, where he has enough space. So also did the Holy One, blessed be He, whose great name shall be praised for ever and evermore, when He in His wisdom and understanding created the entire world. He created the heavens and the earth in the upper and lower regions, and created in man all that he created in his world: the world contains forests, so also does man, viz., his hair; the world contains evil beasts, so does man, viz., lice; there are thorns in the world, so also are they in man—his ears; there is odor, so also in man—his nose; light—man's sight; evil-smelling liquids, so also in man—the excretion of the nose; salty water, so also in man—tears; rivers, so also in man—his urine; castles, so also in man—his lips; gates, so also in man—his teeth; sweet water, so also in man—his saliva; stars, so also in man—his cheeks; towers, so also in man—his neck; cathedrals, so also in man—his arms; nails, so also in man—his fingers; a king, so also in man—his head; advisers, so also in man—his kidneys; millstones, so also in man—his stomach; regulations, so also in man—his spleen; manure, so also in man—his belly; pits, so also in man—his navel; spring-water, so also in man—his blood; trees, so also in man—his bones; hills, so also in man—his ashes; a mortar and pestle, so also in man—his knees; horses, so also in man—his legs; hills and valleys, so also in man—when

standing he is like a hill and when lying he is like a valley. Hence all that which the Holy One, blessed be He, created in His world, He also created in man."

MISHNA *B.* Ten generations were there from Adam to Noah, to show how great was His long-suffering; for all the generations were provoking him, till He brought the deluge upon them.

Tosephtha—Aboth of R. Nathan.

*"*Ten generations were there from Adam to Noah.*" For what purpose was this stated? To teach that all these generations persisted in provoking the Lord, nevertheless He did not bring the flood on the world, for the sake of the upright and pious. There are others who say: As long as Methuselah lived, the flood descended not upon the world; and it was even suspended for seven days after his demise; as it is written [Gen. vii. 10]: "And it came to pass, after the seven days." What seven days? The period of mourning for the upright, who prevented the retribution.

Another explanation is: The above passage teaches that the Holy One, blessed be He, granted them an additional respite, after the original one hundred and twenty years, of seven days, in which time to repent.

Still another explanation is, that the Lord changed the order of the world for seven days, causing the sun to rise in the west and to set in the east, so that perchance they would notice it, become frightened, and repent; however, it had no effect.

Still another explanation is, that the Lord spread His table before them during seven days, and gave them an inkling of what there was in the world to come, so they might reflect and say: Woe to us, for all this good which is lost to us, and for the destruction of our offspring, as it is written [ibid. vi. 12]: "And God looked upon the earth, and, behold, it was corrupt."

R. Elazar b. Parta said: "It is written [ibid., ibid. 3]: 'My spirit shall not always strive for the sake of man.' It means that the Lord said: 'I will not judge them until I will double their rewards,' as it is written [Job, xxi. 13]: 'They wear out

* Chapter XXXII. of the original.

their days in happiness; and in a moment they go down to the nether world.' "

R. Jose the Galilean said: " It is written: ' My spirit shall not always strive.' It means that the Lord said: ' I will not equal the evil thoughts to the good thoughts so long as their fate has not yet been sealed.' After that, however, both are equal in transgression."

He used to say: " The evil spirit is removed from the upright and the good spirit predominates, as it is written [Ps. cix. 22]: ' And my heart is deeply wounded within me.' From the wicked, however, the good thoughts are removed and evil thoughts are given them instead, as it is written [ibid. xxxvi. 2]: ' Saith vice itself to the wicked, So I feel it within my heart, that he should have no dread of God before his eyes.' To people of mediocrity both are given: the one who is nearer to the good thoughts is ruled by them, and one who is nearer to the evil thoughts is ruled by them, as it is written [ibid. cix. 31]: ' For he ever standeth at the right hand of the needy, to save him from those that judge his soul.' "

R. Simeon b. Elazar said : " It is written [Gen. vi. 3]: ' My spirit shall not strive,' etc. This means the Lord said: ' I will not judge them before I have rewarded the upright.' This is only as to this world; but as to the world to come, it is written [ibid. cxlvi. 46]: ' When his spirit goeth forth, he returneth to his (native) earth.' "

R. Aqiba said, of the same verse: " The Lord said: ' They have not reflected that they are flesh and blood.' On the contrary, they were haughty, and said unto God: ' Depart from us' " [Job, xxi. 14].

R. Meir said, of the same verse: " This means that the Holy One, blessed be He, said: ' This generation said: God does not judge, there is no judge in the world; God has left it.' "

Rabbi said, of the same verse: " This means that the Holy One, blessed be He, said: ' They have not instituted a Sanhedrin on earth, therefore will I institute for them a Sanhedrin on high.' "

MISHNA *C*. Ten generations were there from Noah to Abraham, to show how great was His long-suffering; for all the generations were provoking Him till Abraham our father came, and received the reward of them all.

Tosephtha—Aboth of R. Nathan.

*"*Ten generations,*" etc. For what purpose was it necessary to state this? To teach that all these generations have provoked Him, and there was not one who walked in the way of the Holy One, blessed be He, till Abraham our father, as it is written [Gen. xxvi. 5]: "Because that Abraham obeyed my voice . . . and my laws." Are there then two Laws? Infer from this that the Lord provided Abraham with two reins, which, like two sages, made him understand, advised him and taught him all night, as it is written [Ps. xvi. 7]: "I will bless the Lord, who hath given me counsel: also in the night season my reins admonish me." And not only that, but Abraham our father was wont to practise charity first and justice afterward, as it is written [Gen. xviii. 19): "For I know him, that he will command," etc. When two disputants came before him, and one of them complained that the other owed him a manah, Abraham was wont to deposit a manah of his own with one of them, and then said: Make your complaints. When he found that one really owed the other, he said to the one with whom he deposited the manah: "Give it to thy neighbor"; and if neither owed the other, he said: "Divide it between yourselves, and depart in peace." However, David the king practised justice first and charity after, as it is written [II Samuel, viii. 15]: "And David did what was just and right unto all his people." When two disputants came to him, and one of them claimed that the other owed him a manah, he told them to make their complaints, and after finding one of them liable, he used to give the other the manah; otherwise, he said: "Divide your claims, and depart in peace."

MISHNA *D.* With ten temptations was Abraham our father tempted, and he withstood them all, to show how great was the love of Abraham our father.

Tosephtha—Aboth of R. Nathan.

"*With ten temptations,*" etc. They are as follows: two at "get thee out of thy country"; two with his two sons; two

* Chapter XXXIII. of the original.

with his two wives; one with the kings; one at "*the* pieces"; one at Ur of the Chaldees; and one at the circumcision. Wherefore so many? For the reason that when Abraham our father will claim his reward, the angels shall say: More than us, even more than all of us, is he worthy to receive his rewards, as it is written [Eccl. ix. 7]: "Go, eat with joy thy bread, and drink with a merry heart thy wine."

In comparison to these ten temptations, the Holy One, blessed be He, performed ten miracles for his descendants in Egypt, and also brought ten plagues (on the Egyptians); and performed ten miracles for the Israelites at the sea, and brought ten plagues on the Egyptians at the sea. The Egyptians roared at them with their voices, so also did the Lord roar at them at the sea, as it is written [Job, xxxvii. 5]: "God thundereth with his marvellous voice." The Egyptians came to the sea with bows and arrows, so also did the Lord appear, as it is written [Habakkuk, iii. 9]: "Laid quite bare is thy bow"; also [Ps. xviii. 15]: "And he sent out his arrows, and scattered them." The Egyptians came to the sea armed with swords, so also did the Lord, as it is written [ibid.]: "And he shot forth lightnings, and discomfited them"—lightning means sword, as it is written [Ezek. xxi. 14, 15]: "The sword, the sword is sharpened, and also polished: in order to make a thorough slaughter it is sharpened, in order that it may glitter* is it polished."* The Egyptians came armed with spears, so also did the Lord, as it is written [Habakkuk, iii. 11]: "At the shining of the flaming glitter of thy spear." The Egyptians were proud of their shield and buckler; so was the Lord, as it is written [Ps. xxxv. 2]: "Take hold of shield and buckler, and rise up for my help." The Egyptians came with sling-stones, but the Lord with hail-stones, as it is written [Ps. xviii. 13]: "From the brightness before him his thick clouds passed away (with) hail-stones and coals of fire."

When our fathers stood by the sea, Moses said to them: "Arise and pass through it!" and they rejoined: "We will not pass, till we see the sea become chips, chips." † Whereupon Moses struck the sea with his staff, and it was converted into chips, as it is written [Habakkuk, iii. 14]: "Thou didst strike through with his own spears the chiefs of his villages." Again

* The Hebrew term for both "glitter" and "lightning" is ברק.

† The text reads "nekabim," and the verse quoted begins with "nakab-tha"; hence the supposition.

Moses said to them: "Arise and pass through it," and they rejoined: "We will not pass till the sea becomes a valley." Moses struck the sea again, and it became a valley, as it is written [Ps. lviii. 13]: "He divided the sea, and caused them to pass through"; also [Is. lxiii. 14]: "As a beast goeth down into the valley." Moses again urged them to pass through the sea, and they answered: "We will not, till it becomes separated into parts"; as it is written [Ps. cxxxvi. 13]: "To him who divided the Red Sea into parts." When urged again, they said: "We will not pass till the bottom becomes loamy." Whereupon Moses struck the sea with his staff, and the bottom became loamy, as it is written [Habakkuk, iii. 15]: "But (thou) didst pass along over the sea with thy horses, over the piled-up billows* of great waters." Again they refused to pass through, until the bottom of the sea should become a desert; and Moses caused it to be so, as it is written [Ps. cvi. 9]: "And he led them through the depths, as through the wilderness." They refused again until the sea became converted into small particles, and Moses caused it to be so, as it is written [ibid. lxxiv. 13]: "It was thou that didst divide by thy strength the sea." They again refused until it should become rocky, and Moses caused it to be so, as it is written [ibid.]: "Thou brokest in pieces the heads of the crocodiles on the water," and that can be broken on rocks only. They again refused until the sea should become dry land, and Moses made it so, as it is written [ibid. lxvi. 6]: "He changed the sea into dry land"; also [Ex. xv. 19]: "But the children of Israel went on dry ground through the midst of the sea." They refused again until the waters became as walls, and Moses made them so, as it is written [Ex. xiv. 22]: "And the waters were a wall unto them, on their right hand, and on their left." They still refused till there should be bottles, and Moses complied again, as it is written [ibid. xv. 8]: "The flood stood upright as a wall."† And the infants were drinking oil and honey out of these bottles, as it is written [Deut. xxxii. 13]: "And he made him to suck honey out of the rock," etc. There are others who say: "Living water issued out of the sea, when they were between the walls, and they drank of it, as the sea water is salty; for it is stated "the flood," and that means sweet water, as it is written [Songs, iv. 15]: "A well of living waters,

* חמר means both "loam" and "billows."

† נר is "wall," נאר is "bottle." The Talmud plays on the similarity of the two words.

and flowing down from Lebanon." The clouds of glory were above their heads, to protect them from the sun.

R. Eliezer said: "The deep was arched over their heads, while passing through the sea, to save them from pain." The former and the latter both say: The upper and the lower waters overthrew the Egyptians, as it is written [Ex. xiv. 27]: "And the Lord overthrew the Egyptians in the midst of the sea."

MISHNA *F*. With ten temptations did our ancestors tempt God in the wilderness, as it is written [Numb. xxv. 22]: "And have tempted me these ten times, and have not hearkened to my voice."

Tosephtha—Aboth of R. Nathan.

*"*By means of ten trials the Holy One, blessed be He, tested our forefathers,*" and they were found wanting in all of them. They are as follows: In the wilderness, in the plain, opposite Suph, between Paran and Thophel and Laban and Chazeroth and Di-zahab. "In the wilderness" they made the golden calf, as it is written [Ex. xxxii. 8]: "They have made themselves a molten calf." "In the plain" they quarrelled with Moses on account of water, as it is written [ibid. xvii. 3]: "And the people thirsted there for water." "Opposite Suph"—their rebellion at the Red Sea. There are others who say: This has reference to Michah's graven image. "Between Paran"—where the incident of the spies occurred [Numb. xiii. 3]: "And Moses sent them out from the wilderness of Paran." "And Thophel" refers to the nonsense (slander) † they talked of the manna. "And Laban"—this is the dissension of Korah. "And Chazeroth"—near which place the incident of the quails occurred. All these are seven, and somewhere else it is written [Deut. ix. 22]: "And at Thah'erah, and at Massah, and at Kibroth-hat-thavah." (Making altogether ten.) What does Di-zahab refer to? Aaron said to them: "Ye have enough of the sin of the gold which ye brought for the calf."

R. Eliezer b. Jacob said: "This sin with which the Israelites were afflicted, is enough for that time till the resurrection of the dead."

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* Chapter XXXIV. of the original.

† תפל in Hebrew means also "nonsense."

Ten names of praise are applied to the Holy One, blessed be He: "Adonai," "Jah," "Eloim," "Eloah," "Eloechu," "Eloechem," "El," "Eheh-ascher-Eheh," "Shadai," "Zebaoth." Said R. Jose: "I do not agree as to the name "Zebaoth," for it is written [Deut. xx. 9]: "That they shall appoint captains for the *armies*," the Hebrew term for "army" being "Zebaoth." (These being *proper* names of God, we have not translated them.)

Ten ignominious names are applied to the idols. They are as follows: Abominations, idols, molten images, graven images, false gods, groves, sun-images, Atzabim, Aven, images.

Two signs (the inverted letter Nun) are placed in the Torah at a small section, viz.: "And it came to pass, when the ark set forward," etc. [Numb. x. 35, 36]. Said Rabban Simeon b. Gamaliel: "It would have been advisable to remove this section and put it in another place. Something like this we find elsewhere [Judges, xviii. 20]: 'And Jonathan, the son of Gershom, the son of Menasseh,' was he the son of Menasseh, and not the son of Moses? But because his deeds were not like those of his father Moses, therefore he is traced to Menasseh."

Likewise we find [Zech. iv. 14]: "These are the two sons of the clear oil, that stand by the Lord of the whole earth." This refers to Aaron and the Messiah, and we do not know who is more beloved; but, as it is written [Ps. cx. 4]: "The Lord hath sworn, and will not repent of it, thou shalt be a priest for ever." It is to be inferred from this that the latter is more beloved.

It is said [Ps. lxxx. 14]: "The boar out of the forest doth gnaw at it." Is it not written *out of the river?** The difference in the two words implies this: As long as Israel act contrary to the will of the Omnipotent, the idolaters are likened to them as a boar out of the forest, which kills the people, damages the cattle, and is an affliction to mankind. However, when the Israelites act according to the will of the Omnipotent, the idolaters are likened unto them, as the boar out of the river (hippopotamus), which does not kill people, nor injures any creatures. Many words of the Torah are dotted. They are as follows: "May the Lord judge between me and *thee*" [Gen.

* יאר in Hebrew means a "river" and יער means a "forest"; in the verse quoted the latter word is used, but the Massorah says that the middle letter is suspended above the line, and the Talmud maintains that this shows that originally the first-mentioned word was used, but subsequently the middle letter was changed and the change indicated by the suspension.

xvi. 5]. The second Yod is dotted in the word "ubenecha," which hints that she (Sarah) applied it to Hagar. Others say she meant those who caused quarrelling between her and him. "And they said unto *him*, Where is Sarah thy wife?" [ibid. xviii. 9]. The Aleph, Yod, and Vav are dotted to imply that, although they knew where she was, still they inquired after her. "And he perceived not when she lay down, nor when she *arose*" [ibid. xix. 33]. The second Vav is dotted, to imply that he perceived only when the younger arose. "And Esau ran to meet him, and embraced him, and fell on his neck and *kissed him*" [ibid. xxxiii. 4]. All the letters of the word "vayishokehu" are dotted, to signify that he was not sincere. R. Simeon b. Elazar said: "It implies, on the contrary, that this kissing was sincere, but all his other acts were insincere." "And his brothers went to feed his father's *flocks* in Shechem" [ibid. xxxvii. 12]. There are dots on the word "eth," to imply that they did not go to feed the flocks, but to eat, drink, and commit follies. "All that were numbered of the Levites, whom Moses numbered *with Aaron*" [Numb. iii. 39]. The entire word is dotted, to imply that Aaron was not included in the number. "Or be on *a distant* journey" [ibid. ix. 10]. The Heh in the word "rechokah" is dotted, to imply that it does not really mean a distant journey, only that he was prohibited from passing the threshold of the outer court (of the Temple). "And we have laid waste (all) up to Naphach, *which* reacheth unto Medeba" [ibid. xxi. 30]. The Resh in the word "asher" is dotted, to imply that only the idolaters laid waste the countries. Concerning the first day of Tabernacles, it is written [ibid. xxix. 15]: "And a *tenth part each.*" The Vav of the word "eissoron" is dotted, to imply that there should be only one-tenth part. And, lastly: "The secret things belong unto the Lord our God; but those things which are publicly known belong *to us* and to *our children for* ever" [Deut. xxix. 30]. The entire two first words and the Ayin of the third are dotted, to imply that Ezra said: "If Elijah will come and question me why I have written thus, I will answer: 'I have already dotted them.' However, if he will say: 'Thou hast written well,' I will erase the dots."

In the Torah there is written eleven times the word היא (which means "she"), when it ought to be הוא (he). (See Massorah.)

Ten times did the Shekhina descend upon the earth. Once in the Garden of Eden, as it is written [Gen. iii. 8]: "And they

heard the voice of the Lord God walking in the garden." Once in the generation of the (builders of) the tower, as it is written [ibid. xi. 5]: "And the Lord came down to see the city and the tower." Once in Sodom, as it is written [ibid. xviii. 21]: "And I will go down now, and see if they have done according to the cry against them." Once in Egypt, as it is written [Ex. iii. 8]: "And I am come down to deliver it out of the hand of the Egyptians." Once at the sea, as it is written [Ps. xviii. 10]: "And he bent the heavens, and came down." Once at Sinai, as it is written [Ex. xix. 20]: "And the Lord came down upon Mount Sinai." Once at the Temple, as it is written [Ezek. xliv. 2]: "This gate shall remain locked, it shall not be opened . . . because the Lord, the God of Israel, hath entered in by it." Once at the pillar of cloud, as it is written [Numb. xi. 25]: "And the Lord came down in a cloud." And once when it will come down in the days of Gog and Magog, as it is written [Zech. xiv. 4]: "And his feet will stand on that day upon the Mount of Olives."

Ten degrees the Shekhina removed itself from one place to another: From the cover to the cherub, as it is written [II Samuel, xxii. 11]: "And he rode upon a cherub, and flew along"; from the cherub to the threshold, as it is written [Ezek. ix. 3]: "And the glory of the God of Israel ascended up from the cherub, whereupon it had been, to the threshold of the house"; from the threshold to the two cherubim, as it is written [ibid. x. 18]: "And the glory of the Lord went forth from off the threshold of the house, and halted over the cherubim"; from the cherubim to the roof, as it is written [Prov. xxi. 9]: "It is better to dwell in a corner of a roof"; from the roof to the wall of the outer court, as it is written [Amos, vii. 7]: "And, behold, the Lord was standing upon a wall (made) by a plumbline"; from the wall of the outer court to the altar, as it is written [ibid. ix. 1]: "I saw the Lord standing upon the altar"; from the altar to the city, as it is written [Micah, vi. 9]: "The voice of the Lord calleth unto the city"; from the city to the mount, as it is written [Ezek. xi. 23]: "And the glory of the Lord ascended from the midst of the city, and halted upon the mount," etc.; from the mount to the desert, as it is written [Prov. xxi. 19]: "It is better to dwell in a desert land"; and once when it ascended on high, as it is written [Hosea, v. 15]: "I will go (hence, and) return to my place."

A prophet is called by ten different names. They are as

follows: Ambassador, faithful, servant, messenger, seer, watchman, man of scrutiny, dreamer, prophet, man of God.

There are ten names for the Holy Spirit, namely: Proverb, metaphor, riddle, word, saying, calling, commandment, prophecy, sacred speech, and vision.

Joy has ten different expressions: Gladness, joy, rejoicing, joyfulness, pleasure, relish, satisfaction, complacency, delight, cheer.

Ten are called "living": The Holy One, blessed be He, as it is written [Jer. x. 10]: "But the Lord God is the truth: he is the living God"; the Torah, as it is written [Prov. iii. 18]: "A tree of life is she to those that lay hold on her: and every one that firmly graspeth her will be made happy"; Israel, as it is written [Deut. iv. 4]: "But ye that cleave unto the Lord your God are alive, every one of you, this day"; good deeds, as it is written [Prov. xi. 30]: "The fruit of the righteous is of the tree of life"; the Garden of Eden, as it is written [Ps. cxvi. 9]: "I will walk before the Lord in the lands of life"; the tree, as it is written [Gen. ii. 9]: "And the tree of life in the midst of the garden"; Palestine, as it is written [Ezek. xxvi. 20]: "But I will bestow glory in the land of life"; charitable deeds, as it is written [Prov. xii. 28]: "On the path of righteousness there is life"; the wise, as it is written [ibid. xiii. 14]: "The instruction of the wise is a source of life"; light, as it is written [Job, xxxiii. 30]: "In the light of life."

MISHNA *E.* Ten miracles were wrought for our fathers in Egypt, and ten by the sea.

MISHNA *G.* Ten miracles were wrought in the Sanctuary: No woman miscarried from the scent of the holy meat, and the holy meat never stank; and a fly was not seen in the slaughter-house; and an uncleanness befell not the high-priest on the Day of Atonement; and a defect was not found in the sheep, nor in the two loaves, nor in the shew-bread; and rains did not extinguish the fire of the fuel heaped upon the altar, and wind prevailed not against the pillar of smoke; they stood serried, and bowed down at ease; and serpent and scorpion harmed not in Jerusalem, and a man never said to his fellow, "The place is too strait for me to lodge in Jerusalem."

MISHNA *H.* Ten things were created at twilight of the eve of Sabbath: the mouth of the earth and the mouth of the well, and the mouth of the ass, and the bow, and the manna, and the rod, and the Shomir worm, and the character and the writing, and the tables. And some say the evil spirits also; and the sepulchre of Moses, and the ram of Abraham our father; and some say the first tongs with which subsequently other tongs were made.

Tosephtha—Aboth of R. Nathan.

*Ten miracles were performed for our forefathers in Jerusalem: The holy meat was never spoiled; no woman miscarried from the scent of the holy meat; no one was ever injured; no accident ever happened to any one; no one ever stumbled; no conflagration ever occurred; no rain was ever there; no man ever said: "I could find no oven wherein to roast the paschal lamb"; no man ever said: "I could find no bed wherein to sleep"; no man ever said to another: "I could find no quarters in which to pass the night."

Jerusalem never was defiled by leprosy, nor condemned as a misled city; no ledges, galleries, or channels could be built on the public streets, because they would form a tent for uncleanness; a corpse could not be left there over night, nor human bones be carried through the streets, and no stranger was permitted to settle within its walls. No graves could be maintained there except those of the house of David and the prophetess Huldah, which existed since the days of the early prophets. It was said that there was a grotto which caused the uncleanness to run into the brook Kidron. No plants must be planted there, and no gardens or parks might be laid out there, except gardens of roses, which existed there since the days of the early prophets. No geese nor hens might be bred there, much less swine; no dung might remain there, because of defilement. A stubborn and rebellious son is not judged there, such is the decree of R. Nathan, for it is written [Deut. xxi. 19]: "Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place"; but as they are not his city and place, he cannot be judged. Houses can-

* Chapter XXXV. of the original.

not be sold there together with the ground on which they stand. No house can remain as a permanent possession after a twelvemonth. No rent may be taken for houses, but it may be for beds and mattresses. Said R. Jehudah: "It is not allowed to take rent even for that." What did they do with the skins of the holocaust? They were given to the lodging-house keepers. R. Simeon b. Gamaliel said: "The innkeepers were in the inside and the lodging-house keepers on the outside. The innkeepers used to buy sheep, having nice wool, for four to five selahs, and sell them to the Jerusalemites, and made big profits on them."

One verse says: "In one of thy tribes" [Deut. xii. 14]; and another says: "Out of all your tribes" [ibid., ibid. 5]. The first relates to the tribes of Judah and Benjamin, and the second to Jerusalem, which belongs to all Israel. What belonged to Judah? The Temple Mount, the chambers, and the outer courts; and to Benjamin belonged the Temple, the porch, and the Holy of Holies, and a triangle extended into the part of Judah in which the altar was built. Benjamin was favored, and became the host of the Mightiness, as it is written [ibid. xxxiii. 12]: "And between his shoulders will he dwell."

Said R. Jehudah: At the time when it became known that the Temple would be built on the boundaries of Judah and Benjamin, they had improved and separated the suburb of Jericho. And who ate its products all these years? The children of the Kenite, the father-in-law of Moses, as it is written [Numb. x. 32]: "It shall be, that the same goodness which the Lord may do unto us will we do unto thee." However, when the Temple was built, they vacated. And whence do we know that they were sustained by charity? They said: "When the Lord will reveal His Shekhina, He will reward Jethro and his children, as it is written [ibid., ibid. 29]: For the Lord hath spoken (to bring) good upon Israel." Said R. Simeon: They were prominent men and were proprietors of houses, fields, and vineyards. However, because of the work of the Lord they left everything and went away, as it is written [I Chron. iv. 23]: "There were the potters, and those that dwelt in plantations," etc. They dwelt with the king in his work. And where did they then go? To Jabez, to study the Torah, and thus have become a people of the Omnipotent. Jabez was a very good and righteous man: he was a truthful man and pious, and occupied himself with the study of the Law; therefore the pious went to a pious.

"*Ten miracles were wrought*, etc.; *and an uncleanness befell*

not the high-priest on the Day of Atonement"—except R. Ishmael b. Kimchith, who went out to converse with a certain dignitary, and some saliva dropped out of his mouth on his garments; and his brother entered and officiated as high-priest in his stead, and their mother had the satisfaction of seeing her two sons as high-priests on the same day.

The sages saw her, and said to her: "What piety hast thou practised?" And she rejoined: "The ceilings of my house never saw my hair."

"*No woman miscarried.*" It never happened that there was anything left of the holy meat; and when they ate too much of it, they drank the waters of Shiloach, which assisted digestion.

"*And a defect was not found,*" etc. Broken earthen vessels were sunk in the ground.

"*And wind prevailed not,*" etc. And when the pillar of smoke went up from the sacrificial altar, the smoke went up straight as a staff until it reached the clouds; but the pillar of the incense went up from the golden altar in the direction of the Holy of Holies.

"*They stood serried and bowed down,*" etc. When the Israelites came up to kneel before their Father in Heaven, it was so that they were compact and no one could put his finger between them, but when kneeling every one had ample space. The greatest wonder of all was, that even when a hundred people entered at once there was no need for the inspectors of the synagogue to proclaim: "Make room for your brother!" (Some think that) the greatest wonder of all was, that when all stood up in prayer they were compact and no one could put his finger between them, but when they bowed there was a space of a man's height between them.

Said Rabban Simeon b. Gamaliel: Jerusalem is destined that all the nations and kingdoms should be gathered together in it, as it is written [Jer. iii. 17]: "And all the nations shall be gathered unto it, to the name of the Lord"; and further: "Let the waters be gathered together" [Gen. i. 9]. As "the gathering together" there means that all the waters of creation shall be in one place, so also "the gathering together" here means that all the nations and kingdoms shall be assembled in it.

Tosephtha—Aboth of R. Nathan.

*" *The men of Sodom*"—have no share in the world to come, and they are not judged, as it is written [Gen. xiii. 13]: "But the men of Sodom were wicked and sinners before the Lord exceedingly." "Wicked"—one with another; "sinners"—in consanguinity; "before the Lord"—inasmuch as they desecrated the name of God; "exceedingly"—they did all that intentionally. And it is written [Ps. i. 5]: "Therefore shall the wicked not be able to stand in the judgment, nor sinners in the congregation of the righteous." The first part of the passage relates to the generation of the flood, and the second to the men of Sodom. R. Nehemiah said: "Even in the congregation of the wicked they are not included, as it is written [ibid. civ. 35]: 'May the sinners cease from off the earth, and the wicked be no more.'"

Small children of the wicked have no share in the world to come, and are not judged, as it is written [Mal. iii. 19]: "For, behold, the day is coming which shall burn as an oven . . . who will not leave them root or bough." Such is the dictum of R. Eliezer. R. Joshua, however, said: They are included, and the words, "who will not leave them root or bough," refer to their own bodies, as it is written [Dan. iv. 11]: "He called with might, and thus he said: Hew down the tree and lop off its branches, strip off its leaves and scatter its fruit"; and further [ibid. 12]: "Nevertheless leave the body of its roots in the earth, but (bound) with fetters of iron and copper." As in both passages roots are mentioned, and as the roots mentioned there refer to the trunk of the tree, so the roots here refer to the body of man. If so, what do the words, "who will not leave them root or bough," imply? That no reward shall be found on which they could depend.

Others say: "They are included, and to them refers what is written [Is. xliv. 5]: "This one will say, I belong to the Lord; and the other will call himself by the name of Jacob; and the other will inscribe himself with his hand unto the Lord, and surname himself by the name of Israel." "This one will say, I belong to the Lord," refers to the perfectly righteous; "and the other will call himself by the name of Jacob" refers to the small children of the wicked; "and the other will inscribe him-

* Chapter XXXVI. of the original.

self with his hand unto the Lord " refers to the wicked who left off their wickedness, turned back, and repented; and, " and surname himself by the name of Jacob " refers to proselytes.

Korah and his company have no share in the world to come, and are not judged, as it is written [Numb. xvi. 33]: " And the earth closed over them, and they disappeared from the midst of the congregation." Such is the decision of R. Eliezer. R. Joshua, however, said: " They are included, and the words, ' The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up ' [I Samuel, ii. 6], have reference to them, because here is mentioned the grave, as it is written [Numb. xvi. 33]: ' And they went down, they and all they that appertained to them, alive into the pit.' * Also there it is mentioned, in both cases the bringing up from the grave is included." Said R. Eliezer to him: " If so, how are we to understand, ' And the earth closed over them and they disappeared from the midst of the congregation ' ?" He answered: " We are to understand that they disappeared from the midst of the congregation, but not from the world to come."

The generation of the desert have no share in the world to come, and are not judged, as it is written [ibid. xiv. 35]: " In this wilderness shall they be spent, and therein shall they die "; and further [Ps. xcv. 11]: " So that I sware in my wrath that they should not enter into my rest." Such is the dictum of R. Eliezer. R. Joshua, however, said: " They are included, and the words, ' Gather together unto me my pious servants, who make a covenant with me by sacrifice ' [Ps. l. 5], have reference to them." Said R. Eliezer to him: " If so, how dost thou explain the words, ' so that I sware in my wrath ' ?" He answered that this had reference to the spies, and all equally wicked of that generation. " But," continued R. Joshua, " I am anxious to know how thou dost apply the words: ' Gather together.' " " I apply them," said the other, " to Moses, Aaron, the pious of the generation, and the tribe of Levi." R. Jose the Galilean said: " They are not included, for it is written [Numb. xiv. 35]: ' In this wilderness shall they be spent, and therein shall they die '; and further [Deut. xxi. 4]: ' And they shall break there the neck of the heifer in the valley.' As the word ' there ' mentioned here means that it shall die and not be moved from its place, so also the ' there ' mentioned in that

* The Hebrew term for both " grave " and " pit " is *sheol*, hence the analogy.

passage means that they shall die and not be moved from their places." An objection was raised, namely: Is in that passage the word "there" mentioned in connection with the wicked only, and not with the upright? Is it not said [Gen. xlix. 31]: "*There* they buried Abraham and Sarah his wife"; and further [ibid. 5]: "In my grave, which I have dug for me in the land of Canaan, *there* shalt thou bury me"; and also [Numb. xx. 1]: "And Miriam died *there* and was buried *there*"; and further [ibid. xxxiii. 38]: "And Aaron the priest went up . . . and died *there*"; and further [Deut. xxxiv. 5]: "And Moses the servant of the Lord died there in the land of Moab, according to the order of the Lord"? Said Rabban Gamaliel: It is written [Deut. xi. 21]: "In order that your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give unto them." It refers to the resurrection, when the parents and the children both will enjoy the same longevity. R. Jose the Galilean sides with R. Eliezer, and R. Gamaliel sides with R. Joshua.

The ten tribes have no share in the world to come, and are not judged, as it is written [Deut. xxix. 27]: "And the Lord plucked them out of their land . . . and he cast them into another land, as it is this day." Said R. Simeon b. Jacob: "As the day in which they have rebelled will never return, even so will they not return." R. Aqiba, however, said: "As the day is first dark and then lightens up, so also their darkness will be followed by light."

The following seven have no share in the world to come: A scribe, a teacher of little children, even the best of physicians, the city judge, the store-keeper, the beadle, and the butcher.

There are three kings and four commoners who have no share in the world to come. The three kings are: Jeroboam, Achab, and Menasseh; the four commoners are: Balaam, Doeg, Achitophel, and Gechazi. Said R. Jehudah: Menasseh has already repented, as it is written [II Chron. xxxiii. 13]: "And he prayed unto him, and he permitted himself to be entreated by him . . . and brought him back to Jerusalem, unto his kingdom." They argued against him thus: "Had the verse stated merely, 'and brought him back to Jerusalem,' we would then agree with thee, but since it is added, 'unto his kingdom,' it can be said that He returned him to His kingdom, but not to a life in the world to come."

Said R. Meir: "Absalom has no share in the world to come."

Said R. Simeon b. Elazar: "Achaz, Achaziah, and all the kings of Israel who were wicked have no share in the world to come." Said R. Johnan b. Nuri: "Also one who pronounces the Name as it is written has no share in the world to come."

He used to say: "One who scans the Song of Songs (like a secular poem), and one who cannot speak above whispering or has turned yellow in consequence of a wound or recites (in ridicule) the passage, 'I will put none of those diseases upon them,' etc. [Gen. xv. 26], has no share in the world to come." And the sages say: Every disciple who has studied, and then abandons his studies, has no share in the world to come, as it is written [Numb. xv. 31]: "Because the word of the Lord hath he despised"; and further [Jer. ii. 5]: "What fault did your fathers find in me, that they went away far from me?"

R. Meir said: "Whoever does not visit the college which is in his city has no share in the world to come"; and R. Aqiba said: "Also those who do not serve the sages."

MISHNA *I*. Seven things mark the clod,* and seven there are for the sage. The wise man does not speak before those who surpass him in wisdom and years; he does not interrupt another in his speech, he is not hasty in answering; he does not ask questions rashly; asks with propriety and to the point; speaks first upon the matter first in order, and last upon last; when he does not understand the matter under discussion, he confesses, "I do not understand it"; and admits it when he has been convinced. The opposite of these things mark the clod.

Tosephtha—Aboth of R. Nathan.

† There are seven creations of as many grades of importance. The sky is very important; but more important are the stars, because they light up the world. Of a higher grade than the stars are the trees, because they produce fruit, and the stars do not. More significant than the trees are the pernicious winds, because they move hither and thither, and the trees do not. Greater than the pernicious winds is the beast, for the beast is

* According to Maimonides. † Chapter XXXVII. of the original.

active and eats, which the former cannot do. Of a higher kind of development is man; for man is intellectual, and the beast is not. More excellent than man are the ministering angels; for they are able to traverse from one end of the world to another, which man cannot do.

Man possesses six qualifications three of which belong also to the beast, and three to the angels: Man eats and drinks, multiplies, and excretes just like a beast; but he is endowed with intellect, walks erect, and speaks in the holy language, just as the angels do.

The evil spirits (Shedim; Deut. xxxii. 17) possess six qualifications three of which belong to man, and three to the angels; namely, they eat and drink, multiply, and die as men do; but they have wings, a knowledge of the future, and traverse from one end of the world to another, just as the angels do.* There are others who say: They also can assume any shape and form they like, and see but are not seen.

The rabbis taught: † There are seven sorts of hypocrites (who try to show themselves as if they were of the true Pharisees), and they are: Shichmi; Niqpi; Qoosai; Medukhia; "What more is my duty, and I will do it?"; Pharisee of love; and Pharisee of fear.

Shichmi—i.e., who acts like Shechem (Gen. xxxiv.), (who allowed himself to be circumcised, not to please God but for his own benefit). *Niqpi—i.e.*, one who walks tiptoe (so that he strikes his feet against stones or other obstacles in the way), in order to show his meekness and thereby attract attention. *Qoosai—i.e.*, one who shows himself as walking with his eyes shut in order not to look upon women, and strikes his head against a wall and bleeds. Such is the interpretation of R. Nahman b. Itz'hak. *Medukhia—i.e.*, who so bends his body while walking that he resembles a pestle. Such is the interpretation of Rabba b. Shila. "*What more is my duty*," etc. Why is this hypocrisy? It means that he is boasting of having done every possible good thing, and challenges that he shall be told what more there is to be done and he will do it. "*Pharisee of love*," etc. Abayi and Rabha both said to the scholar who repeated

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* See Section Moed, Vol. VI., Hagiga, 37. The repetition here is because of this addition.

† Here is a statement which is repeated in Tract Sota, 22*b*, under the heading: "The rabbis taught." As there it is more comprehensible, we prefer to give it here in that form.

this: "Do not place love and fear with the hypocrites, as R. Jehudah said in the name of Rabh: 'Always shall one occupy himself with Torah and merits even not for the sake of Heaven, for once he makes it his custom to do so he will finally come to do it for the sake of Heaven.'"

Said R. Nahman b. Itz'hak: "That which is hidden (in one's heart) is only so from human beings, but not from Heaven; and even visible hypocrisy can only be punished by the Upper Court." Said Janai the king to his wife: "Do not fear of the Pharisees, neither of those who claim to be their opponents; but do fear of the colored ones (who put on false colors), who in reality act like Zimri (Numb. xxv.), and demand the reward of Phinehas."

There are seven things which, if used moderately, are wholesome to the body, and if in excess, are the reverse: Wine, work, sleep, wealth, travel, warm water, and the letting of blood.

With seven things God created the world. They are as follows: Wisdom, understanding, knowledge, strength, might, kindness, and mercy. And as He has created the world with seven things, so also has He created seven ancestors—three fathers and four mothers.

Seven attributes are serving before the Throne of Grace, viz.: Faithful, Righteous, Justice, Kind, Merciful, Truth, Peace, as it is written [Hosea, ii. 21, 22]: "And I will betroth thee unto me for ever: yea, I will betroth thee in righteousness, and in justice, and in loving-kindness, and in mercy. And I will betroth thee unto me in faithfulness; and thou shalt know the Lord"; and further [Ps. lxxxv. 11]: "Kindness and truth are encountered together; righteousness and peace kiss each other." And what signifies, "and thou shalt know the Lord"? Any one who is possessed of these attributes has a knowledge of the wisdom of the Omnipotent.

There are seven dwelling-places: The high, the low, the atmosphere, and the four winds. Said R. Meir: There are seven heavens: Curtain, firmament, welkin, dwelling-house, habitation, settled place, nebulæ. Accordingly the earth has seven names: Land, earth, realm, dry land, globe, and nether world. Why is it so named? Because it is seasoned with every thing. Others say, because it destroys all.

"*A wise man does not speak before those who surpass him in wisdom and years.*" This refers to Moses, as it is written [Ex. iv. 30]: "And Aaron spoke all the words which the Lord had

spoken unto Moses, and he did the signs before the eyes of the people." Now, then, who of the two was competent to speak? Naturally, Moses; for he had the message direct from God, and Aaron only heard it from Moses. But Moses considered that it was not seemly to speak in the presence of his elder brother; he therefore conferred upon Aaron the honor of being speaker.

"*Does not interrupt*," etc.—refers to Aaron, as it is written [Lev. x. 19]: "And Aaron spoke unto Moses: Behold, this day have they offered their sin-offering, and their burnt-offering," etc. He was silent till Moses ceased speaking, and did not even say to Moses to be brief in his utterances. There are others who say that Aaron took him aside and said: "My brother Moses, tithes, which are less important than any other offering, a mourner (before the burial of the dead) is prohibited from eating them; a sin-offering, which is of great importance, so much the more should it be forbidden to him." And Moses at once admitted that he was right, as it is written [ibid. 20]: "And when Moses heard this, it was pleasing in his eyes," and in the eyes of the Mightiness.

"And he was angry with Elazar and Ithamar the sons of Aaron" [ibid. 16]. Learn from this that when one teaches his disciples he usually keeps his eyes on the great one, and when he is angry, he turns his anger to the one who is least: for he was angry even with Aaron.

Aaron was older than Moses, and the Lord is greater than Aaron, and why did He not speak to Aaron? Because his other sons did not prevent Nadab and Abihu from committing a sin.

We find with Abraham our father, when he was praying for the men of Sodom, the Holy One, blessed be He, said: "If I find in Sodom fifty righteous within the city, then will I spare the whole place for their sake" [Gen. xviii. 26]. The One who said: "There shall be the world," very well knew that there were not in Sodom even four or five righteous, only He waited till Abraham finished, and then answered him, as it is written [ibid. 33]: "And the Lord went away when he had finished speaking with Abraham; and Abraham returned unto his place."

"*He is not hasty in answering*"—refers to Elihu the son of Barachel the Buzite, as it is written [Job, xxxii. 7]: "I had said, Days shall speak." Infer from this that they were sitting silently before Job. When he rose, they also arose; when he sat down, they did likewise; when he ate or drank, they did as he did, until Job asked their permission to speak, as it is writ-

ten [ibid. iii. 1–3]: "And after this time Job opened his mouth, and cursed his day. . . . Let that day whereon I was born perish, and the night when it was said, There hath been a male child conceived." The night when my mother came to my father and told him that she was pregnant shall perish. And whence do we know that they did not all speak at once? As it is written [ibid. 2]: "And Job commenced, and said"; and, "Then answered Eliphaz the Themanite, and said" [ibid. iv. 1]; and, "Then answered Bildad the Shuchite, and said" [ibid. viii. 1]; and, "Then answered Zophar the Naamathite, and said" [ibid. xi. 1]; and, "And Elihu the son of Barachel the Buzite commenced, and said" [ibid. xxxii. 6]. Scripture has enumerated them one by one for the purpose of informing all who come into the world that the wise does not speak before one who is greater than he.

"*And does not interrupt another in his speech; asks with propriety*"—refers to Jehudah, as it is written [Gen. xliii. 9]: "I will be surety for him."

"*Asks unwarranted*"—refers to Reuben, as it is written [ibid. xlii. 37]: "And Reuben said unto his father, thus: Two of my sons shalt thou slay."

"*Speaks first upon the matter which is first in order,*" etc.—refers to Jacob. Others say to Rebecca, and still others say to the men of Haran.

"*And says: 'I have not heard it,' when he actually did not hear*"—refers to Moses, as it is written [Numb. ix. 7, 8]: "And these men said unto him . . . and Moses said unto them, Wait ye, and I will hear what the Lord," etc.

"*Admits the truth*"—also refers to Moses, as it is written [Lev. x. 20]: "And when Moses heard this, it was pleasing in his eyes." Also the Holy One, blessed be He, confessed to the truth, as it is written [Numb. xxvii. 7]: "The daughters of Zelophchad speak rightly."

MISHNA *J*. Seven kinds of punishments come on account of seven cardinal transgressions. When some men tithe, and some do not tithe, dearth comes from drought; some of them are hungry, and some of them are satiated. When they have not tithed at all, a dearth comes from tumult and from drought. And when they have not separated the first dough, a deadly dearth comes.

MISHNA *K*. Pestilence comes unto the world for the capital crimes mentioned in the Torah, which are not to be brought before the tribunal,* and for the seventh-year fruits.

MISHNA *L*. The sword comes upon the world for suppression or perversion of judgment, and also for false interpretation of the Law.

MISHNA *M*. Noisome beasts come into the world for vain swearing, and for profanation of the Name. Captivity comes upon the world for idolatry, for incest and for shedding of blood, and for not observing the Sabbatical year.

MISHNA *N*. At four seasons the pestilence waxes: in the fourth year, in the Sabbatical year; at the ending of the latter, and at the ending of the Feast in every year—in the fourth, on account of the poor's tithe in the third; in the seventh, on account of the poor's tithe in the sixth; and at the ending of the seventh, on account of the fruit of the Sabbatical year; and at the ending of the feast in every year, on account of the largesses of the poor.

Tosephtha—Aboth of R. Nathan.

†"*Seven kinds of chastisements*," etc. Said R. Jose: Because of the sin of the first dough, there is no blessing in the fruit, and the people are delivered into the hands of their enemies, as it is written [Lev. xxvi. 16]: "And ye shall sow in vain your seed; for your enemies shall eat it." For the sin of offerings and tithes the heavens withheld the rain and dew, as it is written [Job, xxiv. 19]: "Drought and heat speedily consume the snow waters," etc.

A plague comes to the world because of the sin of gleanings, forgotten sheaves, the corners and the tithes for the poor.

It happened that a woman who was the neighbor of a landowner sent her two children to glean in his field, but he did not

* According to Rashi, it means when the Jewish tribunal ceased its existence during the last years of the Second Temple; and according to other commentaries it means Kareth and heavenly death, with which the earthly tribunals had nothing to do.

† Chapter XXXVIII. of the original.

let them. In their absence their mother wished that they return home, thinking they might bring something to eat; and they, too, wished to return home, thinking that their mother might have something to give them to eat. Coming home empty-handed and finding nothing at home to eat, the disappointment and the sorrow all around were so great that all three died in one day. Said the Lord: Ye took away their lives, I also will take away your lives, as it is written [Prov. xxii. 22, 23]: "Rob not the poor, because he is poor, neither crush the afflicted in the gate; for the Lord will plead their cause, and despoil the life of those that despoil them."

"*The sword comes upon the world,*" etc. When R. Simeon b. Gamaliel and R. Ishmael b. Elisha the high-priest were seized and condemned to die, and the former was wondering and saying: "Woe to us, that we are to be slain as intentional violators of the Sabbath, idolaters, uncoverers of consanguinity, or bloodshedders." Said the latter to him: "Dost thou desire that I shall say something before thee?" And he answered: "Say!" Whereupon he said: "Mayhap when thou wert dining poor people came to thy door, but were forbidden to enter by the doorkeeper?" And R. Simeon answered: "By heaven, this was not done. On the contrary, watchmen were placed at my door: when they saw the poor approaching, they brought them to my table and were given food and drink, and they blessed heaven." "Perhaps when thou wert sitting at the Temple mount and lecturing, and all the multitudes of Israel were sitting before thee, thou hadst become haughty for a moment?" "No, my brother Ishmael, I have never done that; but man should be prepared for affliction (without any reason whatever)."

They then beseeched the executioner in the following manner: One said: "I am a priest, the son of a high-priest. Kill me first, and spare me the pain of seeing my colleague die." And the other said: "I am a prince, the son of a prince. Kill me first, and spare me the pain of seeing my colleague die." And he advised them to cast lots. They did so, and it fell on Rabban Simeon b. Gamaliel. Whereupon the executioner took the sword and cut off his head. R. Ishmael held it to his bosom, and wept and cried: "The holy mouth, the truthful mouth, a mouth whence issued precious stones, diamonds, and pearls, who has hidden thee in the dust, and who has filled thy tongue with dust and ashes? Thou art meant in the prophetic excla-

mation [Zech. xiii. 7]: 'Awake, O sword, against my shepherd, and against the man whom I have associated with me.'" Scarcely had he finished when also his head was struck off. To them Scripture refers when it is said [Ex. xxii. 23]: "My wrath shall wax hot, and I will slay you with the sword; and your wives shall be widows, and your children fatherless." As the men are slain, is it not self-evident that the women become widows? (Why, then, does Scripture say: "And your wives shall be widows"?) To convey the idea that they were and were not widows; *i.e.*, there was no evidence that the men were killed, as it happened in Bythar, where not a soul escaped to give evidence of any man's death, and consequently the women could not marry again. "And the children shall become fatherless" means that they could not inherit the property of their father, for the same reason.

"*Captivity comes upon the world,*" etc. Because of idolatry, as it is written [Lev. xxvi. 30]: "And I will destroy vour high places"; and [ibid. 33]: "And you will I scatter among the nations"; and further [Deut. iv. 25]: "When thou begettest children," etc.; and [ibid. 27]: "And the Lord will scatter you among the nations"; and [ibid. 28]: "And ye will serve their gods, the work of man's hands." The Holy One, blessed be He, said: "As you are desirous of being idolatrous, I will exile you to a place where idolatry prevails."

For not observing the Sabbatical year. Whence do we know this? It is written [Lev. xxvi. 34]: "Then shall the land satisfy its Sabbaths," etc. Said the Holy One, blessed be He: "Because ye do not observe the Sabbatical year, the land itself will observe it; and the number of months that ye fail to observe it, the land itself will observe it." For that reason it is written [ibid.]: "Then shall the *land* satisfy its Sabbaths, *all the days* of its desolation."

Tosephtha—Aboth of R. Nathan.

* Five are not to be forgiven: The one who sins relying that he will repent, and repents and sins again (and thus he sins too much and repents too much); the one who sins relying upon the forgiveness of the day of atonement; and the one who instigates others to sin; and the one who is guilty of profaning the Holy

* Chapter XXXIX. of the original.

Name. And were it not for the sins of mankind, the keys to the mysteries would have been intrusted to man, and he would know by what means earth and heaven were created and also what there is above. R. Aqiba used to say: "Everything is foreseen and unconcealed, and everything is according to one's understanding." He also used to say that everything was given as a pledge, and a net is spread out for all living, etc. The repentance of the wicked delays the execution of their judgment; their verdict, however, remains sealed until they make restitution. The quietness of the wicked (without having remorse) ends badly. Superiority buries its claimers.

A man arrives into this world naked and leaves it in the same state, and it is desirable that the leaving should be as (sinless) as the coming. For profaning the Holy Name there is no repentance pending, and the Day of Atonement does not forgive. Repentance forgives till the day of death, and that day wipes out (all sin). The wicked are paid (in this world) and the upright are given credit (that is to say, the wicked that have studied the Law without performing what is written therein and otherwise have done nothing good, and those upright that have studied the Law with a good intention and have done no evil—these and those are given a small portion of what they earned), and the greater part is counted to them for the future.

R. Elazar b. Zadoq says: The upright in this world can be compared with a tree whose trunk grows on a clean spot, while one of its branches extends over an unclean spot, of which people say: Cut off the branch, and the whole tree will be on a clean spot. The wicked ones can be compared with a tree standing on an unclean spot and extending its branches to a clean spot, in which case, if the branches would be cut off, the whole tree would stand on an unclean spot.

Six different names were applied to the lion: Arjah, Cphir, Lobhi, Laish, Sha'hal, Sha'haz. Six names were applied to the serpent; viz., Na'hash, Soroph, Tanin, Ziphoni, Epheh, Achshubh. Six names were applied to Solomon; namely, Solomon, Jedidiah, Koeleth, Ben Iokoh, Ogur, L'muel.

MISHNA *O.* Four kinds of views are held by men concerning property. He who says: "What belongs to me shall continue to be mine, and thou shalt keep thine own," holds the common view. Some consider this the view of

the men of Sodom.* "Mine shall be thine, and thine shall be mine," thus say the ignorant. "Mine shall be thine, and thou shalt also keep thine own," thus says the magnanimous. "Thine shall be mine, and mine shall continue to be mine," are the words of the godless.

MISHNA *P.* There are four kinds of dispositions among men. Some are easily enraged, but as quickly soothed —there the fault is neutralized by the merit. Some are slow to anger, but are calmed only with difficulty—there the merit is counterbalanced by the fault. One is slow to anger and easily pacified—he is of a gentle disposition. Another is easily irritated and hard to soothe—he is a wicked man.

MISHNA *Q.* There are four kinds of pupils: one understands readily but forgets soon—there the advantage is swallowed by the failing; another grasps but slowly, and seldom forgets—there the failing is outweighed by the talent; a third understands readily and is slow to forget—his is a good portion; a fourth understands slowly and forgets quickly—his is a poor endowment.

MISHNA *R.* There are four kinds of charity-givers: He who gives but does not care that others should give —his eye is evil towards others (*i.e.*, the charity-giver shall not have the pleasure of doing charity and the poor shall be deprived of it); he who makes others give, but does not give himself, does not make the best use of his own; he who gives, and makes others give, is pious; but he who neither gives nor suffers others to give is a cruel man.

MISHNA *S.* There are four kinds of visitors of the house of learning: he that goes and does not practise (*i.e.*, he accepts the lessons without any examination or study of them), the reward of going only remains with him; he that practises (*i.e.*, he who studies at home) and does not go, the reward of practice remains with him; he

* *I.e.*, "I do not wish to derive benefit from others, and no one shall derive benefit from me." This was the method of the Sodomites.

that does both is pious; he that enrols among the college visitors, but neither goes nor practises, is wicked.

MISHNA *T.* There are four kinds of the disciples of the wise: sponge, funnel, strainer, and sieve; sponge—sucking up all things; funnel—allowing all that is received in the one end to flow out at the other; strainer—letting the wine run through and retaining the dregs; sieve—blowing off the bran and keeping the flour.

MISHNA *U.* Love, inspired by ulterior motives, dies out when those motives disappear; but love without such motives never fades.

MISHNA *V.* What love is that which is inspired by ulterior motives? *E.g.*, the love of Amnon and Thamar. And what love is without such motives? *E.g.*, the love of David and Jonathan.

MISHNA *W.* Whatsoever gainsaying is for the sake of Heaven will have good results, and that which is not for the sake of Heaven will not have the desired result.

MISHNA *X.* What gainsaying is that which is for the sake of Heaven? *E.g.*, the gainsaying of Hillel and Shammai. And that which is not for the sake of Heaven? *E.g.*, the gainsaying of Korah and his followers.

MISHNA *Y.* Whosoever causes many to be righteous, sin prevails not over him; and whosoever causes many to sin, they grant him not the faculty to repent.

MISHNA *Z.* Moses, who was righteous and caused many to become righteous, the righteousness of the many was therefore laid upon him, as it is written [Deut. xxxiii. 21]: "He executed the justice of the Lord, and his judgment with Israel."

Jeroboam, who on the contrary sinned and caused many to sin, the sin of the many, therefore, was laid upon him, as it is written [I Kings xiv. 16]: "For the sake of the sins of Jeroboam, who did sin, and who induced Israel to sin."

MISHNA *AA.* In whomsoever are the following three things, he is a disciple of Abraham, and in whomsoever are the contrary three things, he is a disciple of Balaam.

MISHNA *BB.* He who possesses a good eye, a modest spirit, and a humble mind is to be counted the disciple of Abraham our father; an evil eye, a haughty spirit, and a bombastic mind is to be counted the disciple of Balaam. And what difference is there between the disciples of Abraham and those of Balaam? The disciples of Balaam go down to Gehenna, as it is written [Ps. lv. 24]: "But thou, O God, thou wilt bring them down into the pit of destruction: let not the men of blood and deceit live out half their days; but I will indeed trust in thee." But the disciples of Abraham derive benefit in this world and inherit the world to come, as it is written [Prov. viii. 21]: "That I may cause those that love me to inherit a lasting possession; and their treasures will I fill."

MISHNA *CC.* Jehudah b. Tema was in the habit of saying: "Be courageous as the panther, light-winged as the eagle, swift as the deer, and strong as the lion, to execute the will of thy Heavenly Father."

MISHNA *DD.* He used to say: "Gehenna will be the place for the bold of face, and the Garden of Eden will be that for the shamefaced."

MISHNA *EE.* He used to say: "One five years old should study Scripture; ten years—Mishna; thirteen years—should practise the commandments; fifteen years old—should study Gemara; eighteen years old—the bridal; at twenty—pursuits; at thirty—strength; at forty—discernment; at fifty—counsel; at sixty—age; at seventy—hoariness; at eighty—power; at ninety—decrepitude; at one hundred—it is as though he were dead and gone and had ceased from the world."

MISHNA *FF.* Ben Bag-Bag said: "Turn it, and turn it again (the Torah), for everything can be found therein. Study it, get old and gray with it, and never depart from it; for there is no better gauge of a moral life than—the Torah."

MISHNA *GG.* Ben He-He said: "The reward is commensurate with the affliction."

CHAPTER VI.

[Wise men have taught in the Mishna tongue. Blessed is He that made choice of them and their Mishna.]

MISHNA *A*. R. Meir said : " Whosoever is busied in Torah for the love thereof merits many things ; and not only so, but he is worth the whole world, as he is called friend, beloved, loves the Omnipotent and mankind ; pleases the Omnipotent and mankind. And it clothes him with meekness and fear, and fits him to become righteous, pious, upright, and faithful ; and removes him from sin, and brings him toward the side of merit. And they derive from him the benefit of good counsel, and sound wisdom, understanding, and strength, as it is written [Prov. viii. 14] : 'Mine are counsel and sound wisdom : I am understanding ; mine is might.' And it gives him kingdom and dominion, and faculty of judgment. And they reveal to him secrets of Torah ; and he is made, as it were, a spring that ceases not and as a river that flows on increasing. And he becomes modest and long-suffering, and forgiving of insult, and it magnifies him and exalts him over all things."

MISHNA *B*. Said R. Jehoshua b. Levi : " Every day a Heavenly voice goes forth from Mount Horeb, and proclaims as follows : 'Woe to the creatures for contempt of the Law, for whosoever does not occupy himself in the Law is called "blameworthy,"' as it is written [Prov. xi. 22] : 'As a golden ring in a swine's snout, so is a handsome woman that hath thrown off discretion' ; and it is also written [Ex. xxxii. 16] : 'And the tables were the work of God, and the writing was the writing of God, engraved (*charuth*) upon the tables.' Do not read *charuth*, graven,

but *cheruth*, freedom, for there is no free man but him who is occupied in the study of the Law; as whosoever is occupied in such study, behold he exalts himself, as it is written [Numb. xxi. 19]: 'And from Mattanah to Nachaliël; and from Nachaliël to Barmoth.'"

MISHNA *C.* He who learns from his companion one chapter, or one Halakha, or one verse, or one word, or even one letter is bound to do him honor, for thus we find with David, King of Israel, who learned from Achitophel two things only, and nevertheless he named him his master, his guide, and his acquaintance, as it is written [Ps. lv. 14]: "But it is thou, a man my equal, my guide, and my acquaintance." And is there not an *a fortiori* conclusion to be drawn from this, that as David, King of Israel, who learned from Achitophel two things only, called him his master, his guide, and his acquaintance, he who learns from his companion one chapter, or one Halakha, or one verse, or even one letter is so much the more bound to do him honor? And honor is nothing but the Torah, as it is written [Prov. iii. 35]: "The wise shall inherit glory"; and also [ibid. xxviii. 10]: "But the men of integrity will inherit what is good"; and good is nothing but the Torah, as it is written [ibid. iv. 2]: "For good information do I give you, my teaching (Torah) must ye not forsake."

MISHNA *D.* This is the path of Torah: A morsel with salt shalt thou eat. Thou shalt drink also water by measure (Ezek. v. 11) and shalt sleep upon the ground, and live a life of painfulness, and in Torah shalt thou labor. If thou doest thus, "happy shalt thou be and it shall be well with thee" [Ps. cxxviii. 2]. "Happy shalt thou be" in this world, and "it shall be well with thee" in the world to come.

MISHNA *E.* Seek not greatness for thyself, and desire not honor. Practise more than thou learnest, and lust not for the table of kings, for thy table is greater than theirs, and thy crown greater than their crown, and faithful is

thy taskmaster, who will pay thee the wage of thy work.

MISHNA *F*. Greater is Torah than the priesthood, and than the kingdom; for the kingdom is acquired by thirty degrees, and the priesthood by twenty-four, and the Torah is acquired by forty-eight. And these are they: by learning, by a listening ear, by orderly speech, by discernment of heart, by reverence, by fear, by meekness, by cheerfulness, by purity, by attendance upon the wise, by discussion with associates, by argumentation of disciples, by sedateness, by Scripture, by Mishna, by moderation of business, limitation of worldly things, by temperance in pleasure, by little sleep, by lessening converse, by reducing merriment, by long-suffering, by a good heart, by faith in the wise, by acceptance of chastisements; he that knows his place, and that rejoices in his portion, and that makes a face to his words, and does not claim merit to himself: he is loved, loves God, loves all creatures, loves righteousness, loves uprightness, loves reproofs, and retires from honor, and does not puff up his heart on account of his learning, and does not rejoice because he is privileged to give decision, bears the yoke with his associates, and inclines him to the scale of merit, and grounds him upon the truth and upon peace, and concentrates his mind in study, asks and answers, hears and adds thereto; he that learns in order to teach, and learns in order to practise; that makes his master wiser, and that considers what he has heard, and tells a thing in the name of him that said it. Lo, thou hast learned that whosoever tells a thing in the name of him that said it brings redemption to the world, as it is written [Esther, ii. 22]: "And Esther said it to the king in the name of Mordecai."

Tosephtha—Aboth of R. Nathan.

* There are four things which bear good fruit in this world, and yield greater benefits for the world to come, if man observes

* Chapter XL. of the original.

them. They are honoring of parents, conferring favors, reconciliation of adversaries, and, above all, the study of the Law. There are four things for which one who is guilty of them is punished both in this and in the world to come; namely, idolatry, incest, shedding of blood, and, above all, slander.

A meritorious act has both principal and benefit, as it is written [Is. iii. 10]: "Say ye to the righteous, that he hath done well; for the *fruit* of their doings shall they eat." A transgression has principal but no benefit, as it is written [ibid. 11]: "Woe unto the wicked . . . for the *recompense* of his hands," etc. According to others, transgressors have benefit, as it is written [Prov. i. 31]: "Therefore shall they eat of the *fruit* of their own way," etc.

"*One who causes many to be righteous, no sin prevails upon him.*" In order that he might not go to Gehenna, while his disciples will enjoy the world to come, as it is written [Ps. xvi. 10]: "For thou wilt not abandon my soul to the grave." On the other hand, "*One who causes others to sin is never afforded the faculty to repent*"—also for the reason that the reverse of the above shall not be the case, as it is written [Prov. xxviii. 17]: "A man oppressed by the load of having shed human blood will flee even to the pit."

One who says, "I will sin and then do repentance," is not afforded the opportunity to repent; "I will sin, and the Day of Atonement will atone for it," or, "I will sin, and the day of death will wipe it out"—it does not do so.

R. Elazar b. Jose says: "One who has sinned and repented, and thenceforward seeks to perfect himself, does not move from his place until he is forgiven; and one who says that he will sin and repent thereafter, he is forgiven only up to three times, and no more."

"*There are four characters among men,*" etc. There are four characters among disciples : one who desires to teach and that others shall do likewise, he is of a good disposition; if he desires to teach, but does not like to see others do the same thing, he is of bad disposition. That others shall teach, and not he—this is medium. According to others, this is the character of Sodom (as the Sodomites did not want any one to derive any benefit from them). If, however, he wishes that neither he nor others shall teach, he is decidedly wicked.

There are four characters among those who sit in the house of learning. One who becomes friendly (with the sages who

study there) and studies with them has a share (with the sages); one who befriends himself but does not study with them has no share; one who estranges himself (from the sages) but studies himself has a share; and the one who both estranges himself and does not study has no share.

One who propounds questions and gives their answers has a share (in the world to come); one who only questions has none; one who sits and keeps silent has a share. One who befriends himself in order that he might listen and learn has a share; if he befriends himself in order that others might say that he befriends himself and sits before a wise man, he has none. If he sits at a distance in order to accord honor to one who is superior to him, he has a share; if, however, the reason is that others might say that he does not need that sage, he has none. One that propounds questions and gives their answers in order that others might say that he propounds questions and gives their answers and serves the scholars, has no share; if, however, he does so in order really to learn something, he has. If he sits silent in order to listen and learn, he has a share; if, however, the purpose is that others might say that he does so, he has none.

"*There are four different characters among students,*" etc. One resembles a sponge: as a sponge absorbs all liquids, so does that kind of student absorb all that he studies: Scripture, Mishnah, Midrash, Halakhoth, and Agadoth. One is like a sieve: as a sieve passes through the fine flour and retains the coarse particles, so an intelligent student retains what is good in the study and leaves out what is not. One is like a funnel: as it lets in the liquid through one opening and lets it out through the other, so is it with the unintelligent student—what enters his one ear goes out through the other, until all is gone. The fourth student is like a wine-strainer which lets the wine pass through and absorbs the dregs: so also the wicked student forgets the good teachings and retains the bad ones.

R. Eliezer b. Jacob named the last one a horn (which lets in the liquids at one end and lets them out at the other). How so? For instance, a child who is given a pearl, he will drop the latter when given a slice of bread; and when given a potsherd he will drop the bread, and finally he has nothing but the potsherd.

As to disciples, R. Gamaliel the elder compares them to the following four kinds of fish: an unclean, a clean fish, a fish found

in the Jordan, and one found in the Ocean. By an unclean fish is meant a disciple of poor intellect, who, notwithstanding his study of Scripture, Mishna, Halakhoth, and Agadoth, still remains poor-minded. By a clean fish is meant a disciple of rich intellect, who studies Scripture, Mishna, Halakhoth, and Agadoth, and develops his mind. By a fish from the Jordan is meant a scholar who has studied all the mentioned subjects, but has not acquired the faculty of answering questions put to him. And by a fish found in the Ocean is meant a scholar who studied all the above subjects and has the ability of answering the questions put to him.

With regard to sight, it may be said that there are four different misfortunes: those that see and are visible, *e.g.*, the wolf, the lion, the leopard, the bear, the hyena, the serpent, robbers, and soldiers (who in time of war commit robbery); those that are visible but do not see, *e.g.*, the sword, the arrow, the spear, the knife, the stick, the lance; those that see but are not visible, *e.g.*, the plague of an evil spirit; and those that neither see nor are visible, *e.g.*, the plague of stomach trouble.

There are four sages: One who sees R. Johanan b. Nuri in his dream may hope to be fearful of sin; R. Elazar b. Azariah —he may hope for riches and greatness; R. Ishmael—he may hope for wisdom; R. Aqiba—he may fear being chastised.

There are other three scholars (regarding dreams): One who sees Ben Azai may hope to be one of the pious; Ben Zoma—he may hope for knowledge; Elisha b. Abuyah—may fear being chastised.

(The same is the case) with the following three books of the prophets: Kings—he may hope for riches, greatness; Isaiah—satisfaction; and Jeremiah—chastisement.

(The same is the case) with the following books of the Hagiographa: Psalms—he may hope to be modest; Proverbs—he may hope for wisdom; and Job—he may fear being chastised.

There are also three things regarding the righteous and the wicked ones (which will be explained in Tract Sanhedrin).

"*Every gainsaying,*" etc. Every assembly that is for the sake of performing a religious duty remains everlasting; *e.g.*, the Great Assembly. And every assembly which is not for such purpose will finally cease; *e.g.*, the assembly for division [Gen. xi.].

MISHNA *G.* Great is Torah, that gives life to those who practise it in this world and in the world to come, as

it is written [Prov. iv. 22] : "For they are life unto every one of those that find them, and to all his body a healing." And it is also written [ibid. iii. 8] : "It will be healing to thy body, and marrow to thy bones." And it is again written [ibid., ibid. 18] : "A tree of life is she to those who lay hold on her, and every one that firmly graspeth her will be made happy." And again [ibid. i. 9] : "For a wreath of grace are they unto thy head, and chains for thy throat." And again [ibid. iv. 9] : "She will give to thy head a wreath of grace ; a crown of ornament will she deliver to thee." And again [ibid. iii. 16] : "Length of days is in her right hand ; in her left are riches and honor." And again [ibid. iii. 2] : "For length of days, and years of life, and peace, will they increase unto thee."

Mishna *H.* R. Simeon b. Menassia said in the name of R. Simeon b. Jo'hai : "Comeliness, and strength, and wealth, and honor, and wisdom, and age, and hoariness, and sons are becoming to the righteous, and becoming to the world, as it is written [Prov. xvi. 31] : 'An ornamental crown is the hoary head, on the way of righteousness can it be found.' And it is also written [ibid. xx. 29] : 'The ornament of young men is their strength ; and the glory of old men is a hoary head' ; and again [ibid. xvii. 6] : 'The crown of old men is children's children ; and the ornament of children are their fathers' ; and again [Is. xxiv. 23] ; 'And the moon shall be put to the blush, and the sun be made ashamed ; for the Lord of Hosts will reign on Mount Zion, and in Jerusalem, and before his ancients in glory.'"

S. Simeon b. Menassia said : "Those seven qualities which the wise have reckoned to the righteous were all of them confirmed in Rabbi and his sons."

Mishna *I.* R. Jose b. Qisma said : "Once I was walking by the way and there met a man, and he gave me 'Peace!' and I returned him 'Peace!' He said to me : 'Rabbi, from what place art thou ?' I said to him : 'From a great city of wise men and scribes am I.' He said to

me : ‘ Rabbi, should you like to dwell with us in our place ? I will give thee a thousand thousand dinars of gold, and goodly stones, and pearls.’ I said to him : ‘ If thou shouldest give me all the silver, gold, and goodly stones, and pearls that are in the world, I would not dwell but in a place of Torah, as it is written in the Book of Psalms by the hand of David, King of Israel [Ps. cxix. 72] : “ Better is unto me the law of thy mouth than thousands of gold and silver.” Moreover, in the hour of a man’s decease, not silver, not gold, nor goodly stones and pearls, accompany the man, but Torah and good words alone, as it is written [Prov. vi. 22] : “ When thou walkest it shall lead thee, when thou liest down it shall watch over thee ; when thou art awake it shall converse with thee.” “ When thou walkest it shall lead thee ” in this world ; “ when thou liest down it shall watch over thee ” in the grave ; “ when thou art awake it shall converse with thee ” in the world to come ; and it is also written [Haggai ii. 8] : “ Mine is the silver, and mine is the gold, saith the Lord of Hosts.’ ”

Five possessions had the Holy One, blessed be He, in this world, and these are they : Torah, one possession ; Heaven and earth, one possession ; Abraham, one possession ; Israel, one possession ; the Sanctuary, one possession. Torah, whence ? As it is written [Prov. viii. 22]: “ The Lord created * me as the beginning of his way ; the first of his works from the commencement.” Heaven and earth, whence ? As it is written [Is. lxvi. 1] : “ The heaven is my throne, and the earth is my footstool ; where is there a house that ye can build unto me ? and where is the place of my rest ? ” And it is also written [Ps. civ. 24] : “ How manifold are thy works, O Lord ! in wisdom hast thou made them all ; the earth is full of thy riches.” * Abraham, whence ? It is written [Gen. xiv. 19] : “ And he blessed him, and said, Blessed be Abram

* The Hebrew terms for these are derived from the verb קנה, which the Talmud translates literally, “ to possess,” “ to acquire.”

of the most high God, the possessor of heaven and earth." Israel, whence? As it is written [Ex. xv. 16]: "Till thy people pass over, O Lord, till this people pass over which thou hast purchased."* And it is also written [Ps. xvi. 3]: "In the saints who are on the earth, and in the excellent—in them is all my delight." The Sanctuary, whence? As it is written [Ex. xv. 17]: "The sanctuary, O Lord, which thy hands have established."* And it is also written [Ps. lxxviii. 54]: "And he brought them to his holy territory, even to this mount, which his right hand had acquired."*

Whatsoever the Holy One, blessed be He, created in this world, He created not but for his glory, as it is written [Is. xl. iii. 7]: "Every one that is called by my name, and whom I have created for my glory; whom I have formed; yea, whom I have made." And it is also written [Ex. xv. 18]: "The Lord will reign for ever and ever."

R. Hanania b. Aqashia said: "The Holy One, blessed be He, was pleased to give merit to Israel, therefore he multiplied unto them Torah and precepts, as it is written [Is. xlii. 21]: 'The Lord willed to do this for the sake of his righteousness; therefore he magnifieth the law and maketh it honorable.'"

Tosephtha—Aboth of R. Nathan.

† R. Simeon said there are three crowns: the crown of Torah, that of priesthood, and that of kingdom; the crown of a good name, however, is above all. Concerning the crown of priesthood: If one would offer all the gold and silver in the world for it, he could not acquire it, as it was only for Aaron and his children [Numb. xxv. 13].

The same is the case with the crown of kingdom, which cannot be gotten for all the gold and silver in the world, as it was only for David, as it is written [Ezek. xxxvii. 24]: "My servant David will be the prince for ever." But with the crown of Torah

* The Hebrew terms for these are derived from the verb קנה, which the Talmud translates literally, "to possess," "to acquire."

† Chapter XLI. of the original.

it is different; every one who wants to possess it, he may come and take it, as it is written [Is. lv. 1]: "Every one of ye that thirsteth, come ye to the water" (meaning the Torah). Occupy thyself with the words of the Torah, and do not occupy thyself with idle things.

It happened to R. Elazar b. Simeon, etc.*

Three things were said of charitable men: he who gives charity may be blessed, but if he gives it in the form of a loan is still better; but he, however, who gives one money to do business with, with the understanding that he shall pay him half of the profits, is above all.

There are three different kinds among scholars ; one who is able to ask questions and to answer them is a wise one; one who is only able to ask questions but not to answer them is inferior to him; but he who is able neither to ask nor to answer questions is not to be considered at all.

There are three different kinds of sweat that are beneficial to the body: the sweat following a sickness; the sweat produced by a bath; the sweat of labor. The sweat following a sickness is healing, but the sweat produced by a bath has no equal.

There are six kinds of tears: three of them are good and three are bad. Those produced by weeping, smoke, and in the toilet are bad (see Sabbath, p. 355). Those produced by spices, laughing, and by sharp fruit are good.

There are three advantages in an earthen vessel: it absorbs, does not exude, and gives no bad smell to the thing that is in it.

There are three advantages in a glass vessel: it does neither absorb nor exude, and it exposes to view what is therein contained; and keeps warm in a warm temperature, and cold in a cold temperature.

The money that the Israelites carried away from Egypt returned to Egypt, as it is written [Ex. xii. 36]: "And they emptied out Egypt"; and it is also written [Gen. xlvii. 14]: "And Joseph gathered up all the money," etc.; and it is written [I Kings, xiv. 25, 26]: "And it came to pass in the fifth year," etc.

The heavenly writing on the tables returned to its origin (see Pesachim, 178).

"*R. Jehuda b. Thema said,*" etc. He used also to say: Love Heaven, love all the commandments. If you do the least wrong

* See Section Festivals, Vol. VIII., Tract Taanith, pp. 52–53, the legend at length.

to your companion, it shall be considered by you the greatest wrong; but if you have done him good, though it have been a great deal, you shall consider it little. On the contrary, if your companion has done you the least good, you shall consider it much; and if he has done you a great wrong, consider it little. Be as a tight leather-bag that has no opening to let in the wind. Be prepared to receive affliction, and be forgiving to those who oppress you.

The following articles were made and were hidden: The first tabernacle, and the vessels therein contained; the ark, the broken tables and the receptacle of the manna, the staff, the bottle of the oil of anointment; the staff of Aaron, its buds and blossoms; the garments of the first priests and the garments of the anointed priest. But the mortar of the house of Abtinas, the table, the candelabra of the Temple, the curtain, the golden plate, are still in Rome.

All that the Holy One, blessed be He, created in His world was so created only for His glory, as it is written [Is. xliii. 7]: "Every one that is called by my name, and whom I have created for my glory, whom I have formed—yea, whom I have made"; and it is also written [Ex. xv. 18]: "The Lord will reign for ever and ever."

R. Hananiah b. Akashia said: The Holy One, blessed be He, desired to reward Israel in the world to come, and therefore He magnified the Law for them and gave them a great number of merits, as it is written [Is. xlii. 21]: "The Lord willed to do this for the sake of his righteousness; therefore he magnifieth the law, and maketh it honorable."

END OF TRACT ABOTH AND OF ABOTH OF R. NATHAN.

TRACT DERECH ERETZ—RABBA AND ZUTA.
(WORLDLY AFFAIRS.)

TRACT DERECH ERETZ—RABBA.
(WORLDLY AFFAIRS.)

CHAPTER II.*

THE Sadducees, the common informers, the wicked, the hypocrites, the heretics, of them the Scripture says [Job, xiii. 16]: "For a hypocrite cannot come before him"; the terrifying, the overbearing, the haughty, the barefaced, those who develop only their muscular strength, of them the Scripture says [Psalms, xxxvii. 17]: "For the ovens of the wicked shall be broken; but the upholder of the righteous is the Lord." Evil-thinkers, story-tellers, talebearers, smooth-tongued persons, of them the Scripture says [ibid. xxxv. 5]: "May their way be dark and slippery, and may the angel of the Lord pursue them." Those who assault their neighbor in private and those who insult him in public, those who trifle with majorities, and those who cause quarrels, they will become as Kora'h and his society, of whom the Scripture says [Numb. xvi. 33]: "And the earth closed over them, and they disappeared from the midst of the congregation." Those who forestall fruit, those who raise the prices, those who diminish the measure, those who accept payment in large-sized shekels, and those who live on usury, of them the Scripture says [Amos, viii. 7]: "Sworn hath the Lord by the excellency of Jacob. Surely I will not forget to eternity all their works."

The following leave no inheritance to their children,

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* Chapter I. belongs to Tract Kedushin, and will be added to that tract.

and if they do leave to their children, nothing of it comes to their grandchildren : viz., those who play at dice, and those who raise tender cattle (in Palestine); those who do business with the money obtained from the fruit of the Sabbatical year, and those who pay with coins (of doubtful genuineness) coming from the sea-countries, and a priest and a Levite who obtained advances on their shares (of heave-offering and tithes), and those who disgrace the Holy Name, of them the Scripture says [Ps. ix. 18] : "The wicked shall return into hell, all the nations that are forgetful of God." And of them it is also written [Eccles. i. 15] : "What is crooked cannot be made straight." Those who motion with their hands, stamp their feet, walk on their toes (to show pride), of them the Scripture says [Ps. xxxvi. 12]: "Let not come against me the foot of pride, and let not the hand of the wicked chase me off." The conceited, the slanderers, those who indulge in obscene language, those who are wise in their own eyes, of them the Scripture says [Mal. iii. 19]: "For, behold, the day is coming which shall burn as an oven," etc.

One who lets his young son marry an older woman, and one who marries off his daughter to an old man, and one who bestows favors upon those who are unworthy, concerning such Scripture says [Deut. xxix. 19]: "The Lord will not pardon him." The collectors, the war-instigators, the publicans, of them Scripture says [Ezek. xxvii. 27]: "Thy wealth and thy warehouses, thy commerce, thy mariners and thy pilots, thy caulkers and the conductors of thy commerce, and all thy men of war that were in thee, and in all thy assemblage which was in the midst of thee, fell into the heart of the seas on the day of thy downfall." One who betrays his partner, one who does not return a thing found to its rightful owner, one who loans money to another in order to get possession of his house or fields in case of non-payment, and one who lives immorally with his wife, and one who maliciously

slanders his wife in order to divorce her, of them the Scripture says [Jer. xvii. 10]: "I the Lord search the heart, probe the veins."

Those who are wronged and do not wrong, etc. [see Yomah, p. 33, l. 9]; those who consider themselves contemptible and despicable, those who overcome their passion, and are altogether modest, of them the Scripture says [Is. xlix. 8]: "Thus hath said the Lord, In the time of favor have I answered thee, and on the day of salvation have I helped thee, and I will preserve thee, and I will appoint thee as a people of my covenant to raise up the land, to divide out desolate heritages." Trustworthy men, those who keep other people's secrets, those who gladly return articles intrusted to their care, and found things to their rightful owners, of them Scripture says [Ps. ci. 6]: "My eyes shall be upon the faithful of the land, that they may abide with me." One who loves his wife as himself, who honors her more than himself, and one who leads his children on the right path, and one who marries off his son in due time to prevent him from sin, of them it is written [Job, v. 24]: "And thou shalt know that there is peace in thy tent; and thou wilt look over thy habitation, and shalt miss nothing. And thou shalt know that thy seed is numerous, and thy offspring as the herbage of the earth."

One who loves his neighbors and is friendly to his relatives, and one who marries off his sister's daughter, and one who loans even a small amount to a poor man in his need,* of them the Scripture says [Is. lviii. 9]: "Then shalt thou call, and the Lord will answer."

One who executes his trust rightfully,† those who truthfully repent, and those who receive the repentant into their midst and instruct them so that they shall not

* Some say it means when the lender himself is in need, and it seems to us that it is the correct meaning.

† The text reads "Hamnadin," which means "those who put under the ban," but the commentators came to the conclusion that this is an error. We have translated it according to Elias Wilna.

return to their former sins, of them it is written [ibid. 8]: "Then shall break forth as the morning-dawn thy light."

Those who judge rightfully, those who reprove truthfully, those who propagate purity, and those who are pure of heart, of them it is written [Ps. lxxiii. 1]: "Truly, God is good to Israel, to such as are pure of heart." Those who sigh, weep, and in their lamentations are hopeful of the redemption of Jerusalem, of them it is written [Is. lxi. 3]: "To grant unto the mourners of Zion, to give unto them ornament in the place of ashes." Those who are merciful, feed the hungry, quench the thirst of the thirsty, clothe the naked, and distribute charity, of them the Scripture says [ibid. iii. 10]: "Say ye to the righteous that he hath done well." The poor, the bashful, and those who are humble in spirit, and those who are submissive to youth, and those who carry out their promises, of them the Scripture says [Job, xxii. 23]: "And if thou decree a thing, it will be fulfilled unto thee, and upon thy ways the light will shine." Those who exert themselves in the study of the Law, and study it for the purpose of observing it, and those who search for the opportunity to do good, and those who frequent the temples, of them the Scripture says [Prov. viii. 24]: "Happy is the man that hearkeneth unto me, watching day by day at my gates, waiting at the posts of my doors." Those who pursue righteousness, and seek peace for their nation, and those who participate in the affliction of the community, and those who stand by the community in case of distress, of them the Scripture says [Nahum, i. 7]: "The Lord is good, a stronghold on the day of distress."

On account of the following four things an eclipse of the sun occurs (see Succah, p. 40): When the head of a college (Ab Beth Din) died and was not properly lamented; when a betrothed damsel cried for help (Deut. xxii. 23–28) in town and no one offered help; male sodomy; and the shedding of the blood of two brothers at one and the same time (there is no explanation of this

in any of the commentaries, and it seems to us that there happened something like that in the author's time which is unknown to us).

On account of the following four things the eclipse of both the sun and the moon occurs: Those who write defamatory reports about others, giving false testimony, raising tender cattle, and destroying fruit-bearing trees. On account of the following four things the personal property of citizens is seized by the government: For keeping paid notes (with the intention to demand another payment), for the practice of usury, for not exercising one's power to prevent sin when he could do so, for subscribing publicly to charity and not paying the subscription.

On account of the following four things the estates of the citizen are destroyed: For robbing or withholding the wages of a wage-earner [Lev. xix. 13]; for removing the yoke from one's own neck and placing it upon the neck of another, and for haughtiness above all.

R. Dusthai b. R. Jehudah said: Do provoke the wicked (see Megilla, p. 13), as it is written [Prov. xxviii. 4]: "They that forsake the law praise the wicked, but such as observe the law *contend* with them"; but lest one say, is it not written [Ps. xxxvii. 1]: "*Do not* fret thyself because of the evil-doers, neither be thou envious against the workers of iniquity"? say to him that this is the answer of him whose heart-beating prevents him from doing so (because of this passage), but the true interpretation of this passage is thus: "Do not fret thyself *to be* equal to the evil-doers, neither be thou envious to be like them of the workers of iniquity."

There is no sitting above (in heaven), neither is there eating, drinking, sleep, multiplication, animosity, hatred, provocation, envy, nor stubbornness, weariness nor delay, and that is what David the King of Israel said [ibid. xviii. 12]: "He made darkness his hiding-place" (*i.e.*, it is dark and hidden to all mortals). To what end did David

say this? To none other than to praise of the Holy One, blessed be He, who is "Yah," rules on high, whose unity is one, whose name is one, and who rests in three hundred and ninety heavens, and on each His name and mode of pronunciation are marked; and in each of them there are servants, seraphim, *ophanim* (wheels, Ezek. I.), cherubim, *galgalim*, and a throne of glory; and there is no wonder at that, for even as a mortal king has many palaces for the seasons of the year, so much the more the Everlasting, since all is His. And when Israel are doing His will, He rests in the seventh heaven, named Araboth, and does not keep distant from His world, as it is written [Numb. vii. 89]: "From between the two cherubim: and thus he spake unto him." When offended He ascends to the highest heaven, and all cries and weeping are not listened to, and fasts are ordered, and they roll themselves in ashes, cover themselves with sacks, and shed tears (and all in vain, until He has mercy upon them).

CHAPTER III.

Ben Azai said: One who bears in mind the following four things, and never loses sight of them, will never sin; namely, whence he came, and whither he goes, who is his judge, and what will become of him. Whence he came?—from a place of darkness; and whither he goes?—to darkness. Whence he came?—from a dirty place; whither he goes?—to make unclean every one who will touch him. Whence he came?—from a fetid secretion, and from a place which is invisible to a human being; whither he goes?—to sheol and Gehenna, to be burned in fire. And who is his Judge? Remember that his Judge is not of flesh and blood, but the Lord of all the creation, blessed be He, before whom there is no iniquity, no oblivion, no consideration of person, no bribery. And what will become of him?—worms and

maggot, as it is written [Job, xxv. 6]: "How much less the mortal, the mere worm? and the son of earth, the mere maggot?" R. Simeon said: A human being has worms in his body when alive—*i.e.*, lice, and he is converted into a maggot after his death.

R. Eliezer b. Jacob said: Think of a big palace in the centre of which the vat of a tanner is placed: so is a handsome and respected man who lets an unbecoming word pass his lips. If a human being would issue from his body perfume (instead of excrement), how would he pride himself against all other creatures? (So, if this man allows his lips to pass only respectable words, he can pride himself.) When R. Eliezer was about to depart, his disciples paid him a visit and requested him to teach them only one more thing. And he said unto them: Go, and be careful, each of you, in honoring your neighbor; and when you are praying, remember before whom you stand and pray, and for the observation of these you will have a share in the world to come.

CHAPTER IV.

Be always pleasant at your entering and at your leaving. Lessen your worldly business in order to study the law. It happened with R. Simeon b. Elazar, etc. (See Taanith, pp. 52 and 53, for the whole legend repeated here.) How shall one honor his master? (See Yomah, p. 52.) And so also we find with the three angels Gabriel, Michael, and Raphael, who came to Abraham our father. Gabriel's errand was to destroy Sodom and Gomorrah; Raphael's was to heal Abraham; and Michael's, to inform Sarah. And when Abraham saw the angels, the Shekhina came and stood above him, and he addressed the angels, saying: "My masters, wait awhile, until I take leave of the Shekhina, for you also must respect her," as it is written [Gen. xviii. 3]: "And

he said, My Lord, if now I have found favor in thy eyes, pass not away, I pray thee, from thy servant." And after Abraham took leave of the Shekhina he returned, and bowed to them and brought them under the tree, as it is written [ibid. 4]: "Let a little water, etc., be fetched, and wash, etc."; And then he said [ibid., ibid.]: "I will fetch a morsel of bread." Lot, however, said [ibid. xix. 2]: "And tarry all night, and (then) wash your feet?" Some of the anonymous teachers observe that in this very point Lot showed his prudence. He reasoned: If the Sodomites will see them after they have washed their faces, hands, and feet (*i.e.*, I give them shelter overnight), they will kill me, my wife, and my daughters; but let the Sodomites see them with the dust on their feet, they will then think that they have just arrived.

He who accompanies his master ought not to depart from him without permission. When two disciples go or sit together (they need not ask for permission from each other), they are both equal.

It is customary that when entering, the master of the house enters first and the guest after him, and when leaving the house the guest leaves first and the master after him. And he who departs from his comrade, whether his comrade is greater than he or he is greater than his comrade, he must inform him of his leaving. And every one may learn this from the Lord, who said to Abraham, "I leave you," as it is written [Gen. xviii. 33]: "And the Lord went away when he had finished speaking with Abraham; and Abraham returned unto his place" (from the wording, "and the Lord went away," it is inferred that He informed him).

CHAPTER V.

Never shall a man enter the house of his neighbor without permission, and this conduct may be learned

from the Holy One, blessed be He, who stood at the gate of the garden, and called to Adam [Gen. iii. 9]: "And the Lord God called unto the man, and said unto him, Where art thou?" It happened with the four elders Rabban Gamaliel, R. Jehoshua, R. Elazar b. Azariah, and R. Aqiba, who went to the interior cities of Rome, in one of which there lived a friend of theirs, a philosopher—R. Jehoshua asked Rabban Gamaliel if he would like to go and see their friend the philosopher, and he answered he would not. On the next morning, however, he asked him again, and he said he would. They then went, and R. Jehoshua knocked at the door of the philosopher, and at once the philosoper concluded that this must be the manner of a wise man. When he knocked again, the philosopher arose and washed his face, hands, and feet. When he knocked the third time, the philosopher opened the door, and saw that the sages of Israel were coming from both sides of the street; namely, Rabban Gamaliel being in the centre, R. Jehoshua and R. Elazar b. Azariah to his right, and R. Aqiba to his left, and the philosopher was somewhat puzzled as to the manner of saluting them. He said within himself: "Whom of the sages shall I greet first? If I should greet R. Gamaliel first, I might thereby offend the other sages; and if I should address my greeting to all of them (without naming the head of them), I will offend R. Gamaliel." He therefore concluded to address them thus: "Peace to you, sages of Israel, and to R. Gamaliel first."

Always consider strangers as burglars, and at the same time honor them as if each of them were R. Gamaliel himself. It happened to R. Jehoshua that a man called at his house, and he gave him to eat and drink, and took him up to the roof to sleep there, and then removed the step-ladder leading to the roof. The man was a thief, and arose by night, and took things of value that Rabbi Jehoshua had on the roof and packed them up in his garment, and in the attempt to descend and carry off

the booty he fell down and almost broke his neck. When R. Jehoshua came in the morning and found him in that condition, he said to him: "You ignoramus, is this the way people like you do?" He answered: "Rabbi, I did not suspect that persons of your station would remove the ladder." And he rejoined: "Did you not notice yesterday that I was cautious about you?" From that time on R. Jehoshua proclaimed that always should strangers be considered as burglars, and still one should honor them as he would R. Gamaliel.

CHAPTER VI.

One who enters his neighbor's house shall do what he is told by the host (provided it is legitimate). And it happened that guests came to the house of Simeon b. Antiptaris, and he invited them to eat and drink, and they vowed by the Torah that they would not do so. Nevertheless, they afterwards ate and drank; but when they were about to depart, he punished them with stripes. When this came to the ears of R. Johanan b. Zakkai and the sages, they became angry, and said, "Who will go and inform him of our displeasure?" Said R. Jehoshua: "I will go and investigate." When he came there he found him on the threshold of his house, and he greeted him, saying: "Peace to you, master"; and he answered, "Peace to you, my master and teacher." Then Rabbi Jehoshua said: "I need shelter." And he answered: "Take it here in peace." They then occupied themselves with the study of the Law until evening. In the morning he told him: "Rabbi, I would like to take a bath." And he rejoined: "Do as you please." R. Jehoshua, however, was afraid that he would beat him. When he returned from the bath, they ate and drank. When he desired to leave, he said: "Who will accompany me?" And the host said: "I will." R. Jehoshua then thought

to himself: "What information can I give to the sages who sent me here?" He then looked backward, and when he asked him: "Rabbi, what are you looking for?" he answered: "I would like to question you about one thing. Why did you beat others who came to your house with stripes, and you did not do so to me?" He rejoined: "You are my master. You are a great sage, and of course your manners are refined. The other men, however, that came to me, I told to eat and drink, and they vowed by the Torah that they would not, and afterwards they disregarded their vow; and I have heard from the sages that one who vows by the Torah and disregards his vows is to be punished with forty stripes." He then answered: "Be thou blessed by Heaven, that thou hast done so. I swear by thy life that he who thus conducts himself deserves that thou give him forty stripes in thy name, and another forty in the name of the sages who sent me to investigate thy method." R. Jehoshua then came back and informed the sages of what he had discovered in Simeon Antiptaris.

A man shall never be angry at his meals. It happened with Hillel the First that he invited a man to a meal. In the meantime a poor man came and stood at his door, and said to his wife: "I am to marry to-day, and I have nothing in my house." His wife then took the meal she had prepared for the house, and gave it to him. She then kneaded a new dough, and cooked other dishes, and served them before her husband and the guest. Hillel said then to her: "My child, what is the reason of the delay?" And she related to him what happened. He then remarked: "My daughter, I have also judged you from the favorable side, because it is known to me that all that you do is for the sake of Heaven."

Corner-tithe for the poor is not set aside in the cooking-pot, but in the dish. It happened with R. Jehoshua, etc. (See Erubin, pp. 120, 121, for the whole legend repeated here.)

Always shall a man try to agree with the majority of the people (this is explained in Khethuboth, p. 16*b*, and will be translated there). For the first meal-benediction, the hard part and not the soft part of the bread is to be used. Never shall a man hold a slice of bread of the size of an egg and bite from it, and one who does so is called a glutton; and one shall not drain his cup of wine at a draught (see Pesachim, p. 171), and if he does so he is considered a glutton. But how shall he do? If he does it in two draughts, it is respectable; if in three, it is considered putting on airs.

One shall not begin to eat the heads, but the leaves of garlic or onions. If he does so, he also is called a glutton. One shall not drink two cups of wine before the after-meal benediction (and subsequently pronounce the benediction without a goblet, but he shall leave one goblet for the benediction. The commentaries explained this otherwise, the reason being that there should be no "pairs"—see Betzah, p. 49—but we cannot agree with them); if he do so, he can be taken for a glutton.

CHAPTER VII.

When two are sitting at the table, the elder one commences to eat first and the younger one after him; and if the younger commences first, he is a glutton. It happened that R. Aqiba prepared a meal for his disciples consisting of two dishes of meat, one half-roasted and the other one well cooked. The half-roasted was served first; the most sensible of them took the whole piece into his one hand and with his other hand he tried to break off some part of it, but could not, and he placed it back and ate bread alone. One of them, who was less sensible, took the whole piece and bit off a piece. Said R. Aqiba to him: "Not so, my son. Put thy foot on it in the dish, and then you will probably succeed better." Finally, the

well-cooked meat was served, and they ate and were satisfied. Then said R. Aqiba to them : "My children, I did all that to see whether you had refined manners."

One shall not eat before the fourth hour, neither shall he take a bath prior to that hour. Hot water in large quantities is injurious to one's body, but in small ones is beneficial. The same is the case with wine. Three things are equal one to the other : wisdom, fear of God, and modesty. One shall not rejoice among those who are weeping, neither shall he weep among those who rejoice ; he shall not be awake among those who are asleep, nor shall he sleep among those who are awake ; he shall not be standing among those who are seated, nor shall he be seated among those who are standing. This is the rule : One shall not have different manners from those of his friends and of people in general among whom he is.

CHAPTER VIII.

One who enters a house shall not ask for food, but shall wait until invited. When the goblet is filled, he shall drink it slowly. What is meant by slowly ? If it is a cold beverage—in four draughts ; if a warm beverage—in three. Said R. Jehudah : This applies to the goblets of Galilee, but as regards the goblets of Judah, which were larger, he may drink it as slow as he pleases. One must not say to his friend : "Come and eat with me, as I did with you," for it gives the impression that he wants to repay with interest. In Jerusalem, however, they invited each other in turn. One shall not send to his friend a barrel of wine with oil on the top thereof, because a serious accident may result from it. It actually happened that one invited his friends to his son's wedding, and when going down to his cellar to get wine, he noticed that the barrel had oil (on the top, and thinking that it

was all filled with oil) he hanged himself for shame, and died. Hence the above warning is given.

One should not say to his neighbor, "Take oil from that jug and anoint thyself," knowing that it is empty (even when knowing that the man has no habit of anointing himself), because he puts the man under obligation to him for nothing. The same holds good of food: one should not ask his neighbor to take a meal with him when he knows that he would not do so. One should also not offer presents to his neighbor, knowing that he would not accept them, for the same reason. One should not serve his neighbor with new wine, telling him that it is old wine, because it is equivalent to robbery (if he takes money from him, and even if he does not take money from him he deceives him). For the same reason, when one serves wine to ass-drivers, he shall not say: "Take it away from this one (whom he does not like), and give it to the other one." When one is in the grain-market and has no intention of buying, he should not ask for the prices, for he misleads the sellers.

CHAPTER IX.

One should not use a slice of bread to cover therewith a dish. One should not wipe the dish with a piece of bread and lay it on the table, for he disturbs the mind of his neighbor. For the same reason, one shall not bite off a piece of bread and place the remainder in the dish intended for another person. One should also not drink from a goblet and give the balance to another one to drink, for it may cause danger to life. It happened that R. Aqiba stopped at the inn of a certain person, who offered him a goblet, first tasting its contents, and R. Aqiba told him to drink the whole of it. He offered him another one, first having tasted it. R. Aqiba told him to drink it all, until Ben Azai said to him: "How long

wilt thou continue doing so?" It again happened that R. Aqiba was lodging with a certain person, and he placed a piece of bread underneath the dish to support it, and R. Aqiba took hold of it and swallowed it. Said the man to R. Aqiba: "Rabbi, had you no other bread to eat than that piece with which I supported the dish?" And he answered: "First, I thought that you could burn yourself with lukewarm water (*i.e.*, you will understand a slight hint). Now I see that you cannot burn yourself even with boiling water." One shall also not empty his cup and then place it on the table, but he shall keep it in his hand until taken away by the waiter.

Five things said Rabbi in regard to bread, namely: Raw meat must not be placed on bread, nor shall a cup or dish be placed on bread, nor shall bread be used to support a dish, nor shall it be thrown from place to place; nor shall one sit at the table when others are eating, for he disturbs their appetite. One who comes to the table to take his meal shall not take his portion and give it to the waiter, for the reason that some unforeseen thing may happen during the meal (and his portion may be needed); but he shall place it in front of him until the end of the meal, and then give it to him. Guests must not give anything to the son of the host, nor to his servant or messenger, without the permission of the host. It happened once with a man who invited three guests in years of famine, that he served them three eggs. The son of the host then came and stood in front of them, and the first guest took his portion and gave it to him, and so did the second and third. When the host returned, and found his son holding one in his mouth and one in each hand, he raised him full height and struck him to the ground, and he died. The mother, hearing of what happened when standing on the roof, was so shocked that she fell down dead. When the father heard this, he also threw himself from the roof, and died. Then R. Elazar said: "Three human beings were killed on account of this."

CHAPTER X.

One who enters the bath-house may say: "Let it be thy will, God my Lord, that thou cause me to come in and go out in peace, that thou cause me to return to my place in peace, and save me from this and from similar peril in the world to come."

How should one conduct himself before bathing? Thus: He shall first remove his shoes, take off his hat, remove his overcoat, take off his girdle, then take off his shirt, and after all the drawers. After bathing, when a towl is brought to him, he first wipes his head and then the other parts of his body. When the oil is brought to him, he shall first anoint his head and then other members of his body, and then he shall put on first his drawers, then his shirt, the girdle, then he shall wrap himself in his mantle, and then he shall put on his hat, and then his shoes. And if he has his son, his slave, or bondsman, they shall do it for him. Always shall the right shoe be put on first, and then the left one; and when taking off the shoes, the left one shall be taken off first. One who enters a bath-house must not fatigue himself, nor excite himself, but let him be in every respect careful. Said R. Simeon b. Gamaliel: "One, who is not careful is an ass's equal; one who eats in the market is a dog's equal"; and according to others, he is ineligible to be a witness. In the toilet-room the one who enters must not hurry the one who is sitting there, and the same is in a bath-house. One shall not bring oil into a bath-house in a glass vessel (for it may break and cause injury). One must not spit in the presence of his neighbor, even in a bath-house. The law relating to a bath-house and toilet may be discussed in the respective places, but other things must not be discussed, not alone in the bathing-room but in the dressing-room, and even

when the majority of the persons were dressed as well, because when even a few are undressed all are considered undressed. One shall not greet his neighbor when he is washing himself; and if he does so, the other may answer him that it is a bath-house. According to others, he may answer the greeting, and there is nothing in it. One should not put his foot in a bath-tub when another one is sitting in it, for it is a disgrace for the one bathing.

CHAPTER XI.

He who walks the road, etc. (See the whole Boraitha in Yomah, pages 27, 28, paragraph: "We have learned according to R. Shila"). One who, soon after returning from the road, takes a bath, gets intoxicated, sleeps on the bare floor, and indulges *in congressu feminæ,* his blood is on his head (it is equivalent to suicide).* He who sells his books, or his daughter, etc. (See Megilla, p. 73.) R. Itzhak says: "A common informer is considered a murderer, as it is written [Lev. xix. 16]: 'Thou shalt not go up and down as a tale-bearer among thy people.'" R. Eliezer said: "He who hates his neighbor without cause is also considered such, as it is written [Deut. xix. 11]: 'But if any man be an enemy to his neighbor,' etc. (*i.e.*, if he is so, he is capable of doing what is further written in the verse)." Ben Azai says: "He who hates his wife is also considered such, as it is written [ibid. xxii. 13 and 14] (*i.e.*, if he hates her he will finally lay an accusation against her, etc., and he will hire witnesses to accuse her with a view to take her life)." R. Jose says: "One who sets a definite time for the redemption of Israel through Messiah will have no share in the world to come. And the same applies to one who hates the scholars and their disciples. The same applies to a

* Here the Boraitha continues to enumerate things dangerous to life and health which seem to us unimportant in our age, and therefore we omit them.

false prophet and a slanderer." R. Meir says: "One who has a house of learning in his town, and is able to go there but does not do so, is not worthy of living, as it is written [Numb. xv. 31]: 'Because the word of the Lord hath he despised;' etc." Haughtiness is equivalent to idolatry, as it is written [Deut. vii. 26]: "And thou shalt not bring an abomination with thy house;" and it is also written [Prov. xvi. 5]: "An abomination of the Lord is every one that is proud of heart." Since the abomination mentioned in Deuteronomy is idolatry, and the same expression is used in Proverbs, hence we learn that haughtiness is equivalent to idolatry.*

* Here follows the benediction before retiring, etc., which will be explained in the proper tract.

TRACT DERECH ERETZ–ZUTA.

CHAPTER I.

THE qualities of the sages are: Modesty, meekness, eagerness, courage, bearing wrongs done to them, and being endeared to every one; submission to the members of their household, fear of sin, and judging every one according to his deeds.

Their thought concerning this world is: All that is in this world is of no importance to me, for this world is not mine. They are occupied in teaching others, and no one can see in their teaching anything wrong. Their questions are to the point and their answers are according to the Law.

One shall always be like an air-bag which is open to receive the air, and as a deep excavation which preserves the water therein contained, and as a glazed jug that preserves the wine therein; as a sponge that absorbs everything. Be as the lower threshold that all tread upon, and as a nail in the wall that is within the reach of every one to hang his clothes on.

If you have sustained a loss of your property, remember that Job lost his property, children, and health. Be careful about all that you see with your eyes, for the principal deception is by the eye. Be careful with your teeth (with your meals), that you should not eat too much. Do not discuss with the Sadducees, that you shall not fall into the Gehenna. When you hear others insult you, do not answer them. If people are praising you for having done a great thing, you shall nevertheless consider it of no im-

portance. An ordinary man shall be considered to your eyes great, if you have insulted him, until you shall have asked him to forgive you. This passage may also be so rendered : If others say something bad about thee, though it be of a serious nature, treat it as insignificant. But, on the other hand, if thou say something bad about others, though it be insignificant, thou shouldst regard it as serious and have no rest until thou beg pardon. Your behavior shall not be bad, for this is no praise for the Torah (which you possess, but let your behavior be good, for this is a praise for the Torah).

Love the Law, and respect it ; love all creatures, and respect them. Subject your will to the will of others, as was done by Leah for Rachel and by David for Saul. But ignore your will, and even the will of others, for the will of Heaven, as we find by Jacob that he did not kiss Joseph (because he was engaged in prayer). Love doubtfulness (*i.e.*, everything shall be doubtful to you until you convince yourself of it), and hate the expression : "And what of it?" (*i.e.*, even of the most unimportant things you should not express yourself thus). Keep aloof from everything that may bring to sin, and from the abominable, and from what is equal to it, that you should not be suspected by others of transgression. Do not slander your neighbor, because he who does so has no remedy. Keep aloof from grumbling, for by grumbling you may come to growl at others, and it will be added to your transgressions. With seven patriarchs covenants were made, and they are : Abraham, Isaac, Jacob, Moses, Aaron, Pinchas, and David—Abraham [Gen. xv. 18], Isaac [ibid. xvii. 21], Jacob [Lev. xxvi. 42], Moses [Ex. xxxiv. 27], Aaron [Numb. xviii. 19], Pinchas [ibid. xxv. 12], David [Ps. lxxxix. 4]. Seven patriarchs are resting in glory, and worm and maggot do not affect their earthly remains, and they are : Abraham, Isaac, Jacob, Moses, Aaron, Amram their father, and, according to others, also David, as it is written [ibid. xvi. 9] : "Therefore is rejoiced my heart,

and my spirit is glad; also my flesh shall rest in safety." Nine entered the Garden of Eden when they were still alive, and they are: Enoch (Chanoch) the son of Jared, Elijah Messiah, Eliezer the bondsman of Abraham, Hirom the king of Zor, Ebed-melech the Cushi [Jer. xxxviii. 7], and Jabetz the son of R. Jehudah the Prince, Bothiah the daughter of Pharaoh and Serech the daughter of Ascher, and, according to others, also R. Jehoshua b. Levi.

CHAPTER II.

Let all thy ways be for the sake of Heaven. Love Heaven, and fear it. Tremble at, and at the same time rejoice over, all commandments. Sit before the elders, and let thy ears be attentive to their words. Incline thine ears to the words of thy comrade. Be not hasty in answering, and consider everything from the right point, and answer to the first question first, and to the last, last; and always confess the truth. Do not discuss in the presence of one who is greater than you in wisdom. If somebody wants to teach you something, do not say that you have heard it already. If you are questioned on the most unimportant matter, and you do not know it, be not ashamed to say, "I do not know." If somebody taught you something and you did not listen to it, be not ashamed to say, "Repeat it again"; and say not that you have not listened to it, but that you did not understand it. Do everything for the sake of the Creator, and talk of thy deeds in the same sense (according to Elias Wilna). Do not make thy merits as a crown to be glorified by it, and not as a hatchet to cleave with it, nor a spade to dig with it. Accept the words of Law, even when you are in affliction. Do not seek to wrong him who wronged you. Let thy accounts always be correct, and thy conduct excellent. Keep thy promise. Love the Law, righteousness, rebukes, straightforwardness.

Do not run after honor. Be not proud when rendering a decision : Consider that all of which thou art possessed to-day may not be thine to-morrow ; and if thou art not certain, as to property already in thy possession, that it will remain with thee, what is the use of thy striving to possess what belongs to others? Remember what the prophet says [Habakkuk, ii. 6] : "Woe to him that increaseth what is not his ! for how long ? and to him that loadeth himself with a burden of guilt !" Let it be thy habit to finish everything in a good manner. Let thy tongue be always soft. Be a good merchant, pay well, and strive always to do good. Be afraid of a light sin, for this may bring you to a grave sin. Respect all kind of men. Do not say, I will flatter this man, that he may give me food ; that man, to give me beverages ; that man, to cover me : for it is better that thou shouldst bear thine own shame than to be ashamed of others who will do so unto thee. Take care that thy teeth shall not shame thee, and thou shalt not be disgraced by thy mouth, and not cursed by thy tongue, and not put to shame by thy lips. Take care that thou shouldst not need to bow to some one on account of thine own words. If thou wishest to become attached to thy neighbor through bonds of love, always consider what good thou art able to do unto him. If it be thy wish to be kept away from sin, always look to the result of it. If thou art craving for merits, consider carefully their details. If thou hast done much good to some one, consider it as very little ; and thou must also not say that thou hast done it from what belongs to thee, because there is One who has done that unto thee, and thou art obliged to thank Heaven for it. If, however, some one has done thee some good, consider it as if he has done much. Do not say that Heaven has done good to me because of my good deeds ; on the contrary, be afraid that it was done unto thee because of thine unworthy deeds [Deut. vii. 10] : "And repayeth those that hate him to their face, to destroy them." If,

however, thou hast done any wrong, consider it much, and say: "Woe is me that I have sinned," or, "Woe is me that I was the cause of the wrong." If others have done thee much wrong, it shall be considered in thine eyes as little, and say: "This is only a part of the retribution that I deserve."

CHAPTER III.

Deliberate before a word passes thy lips, and be thoughtful how thou shouldst act in worldly affairs. See always that thy steps shall be rewarded. Justify the judgment that was imposed upon thee and free thyself from anger. Judge favorably thy neighbor, and see that thy verdict shall not make him guilty (if his guilt is not fully established). Be content with thy share, and adorn thyself with the little thou dost possess. Do not hate the one who reproves thee. Thy share wilt be blessed forever if thine eye will always be good, and thy soul always satisfied. Let it be thy habit to say, "I do not know" (of a thing that thou art doubtful about), for thou mayest be caught lying. If thou neglect one command, thou wilt finally be negligent of other commandments. The same is if thou hast overlooked the words of the Law willingly: finally thou wilt be overlooked, willingly or unwillingly. If thou hast taken away others' property, thine will be taken away.

The commencement of making vows is the door to foolishness. Frivolity with women is the beginning of adultery. If thou hast guaranteed for some one, remember that it must be paid by thyself. If thou hast borrowed money, know that thou hast borrowed it to be repaid in time. If thou hast loaned money to somebody, be prepared to have difficulty in collecting it. Remember the time thou hast to repay, and settle thy accounts.

The following fifteen customs are ascribed to the sages: He is pleasant in entering, and so also when leaving; is

prudent in his fear for Heaven ; versed in wisdom ; wise in his ways, has a good conception, a retentive memory, is clear in his answers, questions to the point, and answers according to the Law ; he learns something new from every chapter taught to him ; he is going to the wise ; he learns for the purpose of teaching it and performing it.

Be as the lower threshold, upon which all persons tread, and still it lasts even when the whole building is demolished.

CHAPTER IV.

Scholars always are agreeable in society, but not so ordinary people. He who occupies himself only with study of the Scripture pursues the right course, yet the sages do not think so ; with Mishnayoth, it is a course to be rewarded ; but he who occupies himself with the study of the Talmud pursues a course than which there is no better. Still, it is advisable that one shall occupy himself with the study of Mishnayoth more than with that of the Talmud. Do not exact pay for thy teaching. Moreover, take no compensation whatever for it, for the Omnipotent has given His teaching to thee gratuitously ; for the one who asks for reward destroys the whole world (because there are many who cannot afford to pay and will remain ignorant). And do not say : "I have no money to live on, and therefore I must take reward for my teaching." Remember all money is the Lord's, as it is written [Haggai, ii. 8] : "Mine is the silver, and mine is the gold, saith the Lord of hosts" (and He will supply you with money).

If you have done charity, be sure that you will be favored with money ; and if it has been your good lot to acquire money, do charity with it so long as it is in your power. Give it to those who need it in this world, in order that you may get the world to come ; for if you do not use it for charitable purposes, it will disappear sud-

denly, as it is written [Prov. xxiii. 5]: "When thou lettest merely thy eyes fly over it, it is no more." Do not complain of your being less wise than another, for you have not served (the sages) as much as he did. Neither shall you complain that the other one is rich and you are not, for it is not every man who is favored with two tables (of this and of the world to come). Do not complain that another one is beautiful and you are ugly, for at the time of death a man becomes a carcass; moreover, a carcass of any animal may be sold or presented to somebody, while no one cares even to look at a human carcass. Do not say: "That man is righteous, while I am not"; for both of you will have to account. Do not say: "That man is powerful, while I am weak"; for there is no power aside from the Torah, as it is written [Ps. ciii. 20]: "Bless the Lord, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word." Bear always in mind the following: Know whence you come, whither you go, and before whom you will have to render an account, and do not turn your eyes on money which is not yours; for they close the gates of heaven against prayer. Let your ears not listen to vain talk, for they are most likely to get burned. Do not slander, for the mouth will be first on the day of judgment to give account. Be not possessed of slander or other bad things, or of robbery, for all the members of thy body will testify against thee on the day of judgment. Let thy feet not hasten thee to evil-doing, because it is likely that the angel of death will get there sooner, and wait for thee. Be not afraid of the court of justice on earth, where only witnesses may be bought, but fear the Court above, because thou art certain that there will be witnesses who will testify against thee. And not only this, but your own deeds proclaim thy accusation from time to time.

If you have performed all my commandments with joy, my attendants will come to meet you, and even I my-

self will say to you: "Let thy coming be in peace." Your eyes that never looked at property not belonging to you shall have light in darkness, as it is written [Is. lviii. 10]: "Then shall shine forth in the darkness thy light, and thy obscurity be as the noonday." Your ears that have not listened to vain talk shall hear of peace in the world to come, as it is written [ibid. xxx. 21]: "And thy ears shall hear the world behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Your mouth that has not slandered will be coveted by those who were used to slander. Your mouth that has studied the Torah will be a blessing to those who wish to be blessed. Your hands that have kept away from robbery, what can do unto you those who do injustice? Your hands that you have not withdrawn from doing charity, what can do to you those mighty men? Your feet that have not carried you to sin, what can the angel of death do unto you?

All that is said above is a warning to you, and you may do as you please, but do not say that you were not warned.

CHAPTER V.

A scholar must not eat standingly, nor lick his fingers, nor yawn in presence of others. Talk little, laugh little, sleep little, indulge little in pleasure, say little "yea" and little "nay." One has always to know with whom he is sitting, near whom he is standing, with whom he is eating, with whom he is conversing, for whom he signs contracts and notes of debt. By four things the scholar is recognized: his pocket, his goblet, his anger, and his dress; and, some say, even his talk. The beauty of the Law is wisdom; the beauty of wisdom is modesty; the beauty of modesty is the fear of Heaven; the beauty of the fear of Heaven is noble performance; the beauty

of noble performance is secrecy (*i.e.*, not publicly, for the purpose of being praised). One shall not be awake, etc. (see above).

CHAPTER VI.

Four things are derogatory to scholars: to walk alone in the dark (and arouse suspicion); to be perfumed; to be the last in entering a prayer-house, and to hold much discourse at a meeting of dunces.

When entering, the greater shall be first; when leaving, the smaller shall be first. When ascending steps, the greater shall be first; when descending, the smaller shall be the first. At a public meeting, the greater shall have the preference. When entering a prison, the smaller shall do so first. For saying benedictions, the greater is first. The one entering the house must always greet first the one who is in the house. One must not lean at meals (as was the custom in the Orient) when a greater man than he is at the table. One shall not drink in public unless he turns away his face from the bystanders. The first step to sin is in one's thoughts, the second is scorn, the third is haughtiness, the fourth is cruelty, the fifth is idleness, the sixth is causeless hatred, and the seventh is an evil eye; and these were meant by Solomon [Prov. xxvi. 25]: "For there are seven abominations in his heart."

CHAPTER VII.

Seven things mark the clod, etc. (See Aboth, Chap. V., Mishna *J*.) A scholar must be careful in his eating, drinking, washing, anointing, in wearing the sandals, in his walking, dressing, in the use of his voice, in the act of spitting, and also with all his good deeds. As a bride, who so long as she is in her father's house pursues

privacy and modesty, and when she is given away in marriage announces publicly, saying: "All those who can come to testify against me, let them come and do so," so a scholar must pursue privacy in his deeds but publicity in his ways; namely, he must run after truth but not after falsehood, after honesty but not after robbery, after modesty but not after haughtiness, after peace but not after war, after the advice of the old but not after that of the young. He shall rather follow behind a lion than behind a woman.

Who respects the sages? he who gives food, drink, dress, shoes, goes out to meet and accompanies when leaving, without distinction between rabbi or disciple. And who shows them disrespect? he who occupies the seat of his master even during his absence, or substitutes him (without permission) in lecturing, or contradicts him.

CHAPTER IX.*

R. Eliezer the Kapar said: Keep aloof from anger, for by being angry at others you will add to your transgression. Love your admonisher, for by doing so you will add wisdom to your ability; and rather shun the one who honors you, that your wisdom be not lessened. Love the prayer-house, in order that you shall be rewarded daily; and the house of learning, in order that your children shall come to study. Love the poor, in order that your children shall not come to poverty. Love modesty, that you may enjoy longevity; love the pious, in order that you may be saved from the black angel. Be careful in the reading of Shema, and prayer in general, in order that you be saved from Gehenna. Your house shall be wide open, in order that you shall never lack food. Be careful that the doors of your house shall not be closed when you take your meals, that you may not be punished

* Chapters VIII. and X. are a repetition of what was stated in other places.

therefor with poverty. Be careful about the honor of your wife. Be glad of your chastisement, for this probably saves you from Gehenna. Be joyful at your table when the hungry derive benefit from it, in order that you enjoy longevity and have a share in the world to come. Be also joyful when giving charity from your house, in order that you may pacify the anger of death, as it is written [Prov. xxi. 14]: "A gift in secret pacifieth anger, and a bribe in the bosom, strong fury." If you have troubled your feet for the poor or for the sake of a merit, the following passages may be applied to you [Deut. xxviii. 6]: "Blessed shalt thou be at thy coming in, and blessed shalt thou be at thy coming out." If you keep your mouth from slander, you will spend all the days of life in peace. One who is audacious towards one who is greater than he will finally be punished with a plague. If you run to do honor to a sage, you will be rewarded with enviable children; and for running to do honor to the poor, you will be rewarded with sons of learning and a law-abiding record in Israel. Dost thou see a sage die, do not turn away from him until after burial, that thou, too, mayest receive respect and attention when it will be thy time to die. When you see your neighbor has become poor and his power is on the decline, do not refuse to help him, as it is written [Eccl. viii. 5]: "Whoso keepeth the commandment will experience no evil thing." If you have loaned him something when he was in need, the following passage will be fulfilled on you [Is. lviii. 9]: "Then shalt thou call, and the Lord will answer." If you lower yourself, the Lord will lift you up; but if you assume superiority over your fellowmen, the Lord will lower you. If others quarrel with thee, whether in a house of learning or at an ordinary meeting-place, do not leave until peace is restored, and they shall praise thee in thy absence as Pinchas b. Elazar. Great is peace, that even when it reigns among idolaters nothing can be done to them, as it is written [Hosea, iv. 17]: "Ephraim

is *bound* (bound together) to idols; let him alone." But if they quarrel among themselves, it is said of them [ibid. x. 2]: "Their heart is divided; now shall they bear their guilt." Hence that house in which there is strife will be destroyed, and the sages say that even a prayer-house in which there is strife will be demolished. The same is it with two chiefs of the court who live in one town and quarrel with each other, they will finally die. Abba Saul said: Strife between courts is a destruction of the world. Abba Issi b. Johanan said in the name of Samuel the Little: This world resembles the eyeball of a man. The white is the ocean that surrounds the whole land; the black is the world; the circle in the black is Jerusalem, and the image (the pupil) in the circle is the Temple, which will be rebuilt in the near future. Amen.

THE CHAPTER ON PEACE.*

R. Jehoshua b. Levi said: Great is peace, for it is as the leaven to dough. If the Holy One had not given peace to the world, sword and beast would devour up the whole world, as it is written [Lev. xxvi. 6]: "And I will give peace in the land."

It is written [Eccl. i. 4]: "One generation passeth away, and another generation cometh, but the earth endureth for ever." King Solomon meant to say thus: Although one generation passes away and another one comes, one kingdom disappears and another one appears; and although evil decrees one after another are enacted against Israel, still they endure for ever. The Lord does not abandon them, and they are never abandoned. They are never annihilated, neither do they decrease, as it is written [Mal. iii. 6]: "For I the Lord have not changed: and ye sons of Jacob, ye have not ceased to be" (*i.e.*, as I

* This chapter is considered a separate treatise. See Zunz and other bibliographers.

have never changed and will never change, so ye sons of Jacob have never ceased and will never cease to be). But [Deut. iv. 4]: "Ye that did cleave unto the Lord your God are alive, every one of you, this day." R. Jehoshua said: Great is peace, for at the time Israel arose and said [Exod. xxiv. 7]: "All that the Lord hath spoken will we do and obey," the Holy One was pleased to give unto them His Torah and blessed them with peace, as it is written [Ps. xxix. 11]: "The Lord will bless his people with peace." Hezekiah said: Great is peace, for at every commandment in the Torah it is written "if," as, for instance, Exod. xxiii. 4, "If thou meet," etc., which means, *if* such a thing occurs to you, you must do the commandment; but concerning peace it is different, there it is written [Ps. xxxiv. 15]: "Seek peace, and pursue it," which means, seek peace at the place where you are, and if you do not find it, seek it in other places. Great is peace: about all the journeys of Israel it is written, "And *they* removed . . . and . . . encamped," which means *they* removed in strife and encamped in strife, but when they came to Sinai there was no more strife, and they encamped in peace, as it is written [Exod. xix. 2]: "And Israel encamped opposite the Mount" (*i.e.*, *all* Israel were united). The Holy One, blessed be He, then said: "Because Israel hates discord and loves peace, and all are united, this is a favorable time that I should give them my Torah." Adoniah the son of David was killed because he was quarrelsome, and it is permitted to support the accusation of a quarrelsome man, as Nathan the prophet did when Bath-Sheba accused Adoniah [I Kings, i. 14]: "I myself will come in after thee, and confirm thy words." And Rabbi said: All manner of lying is prohibited, except it be to make peace between one and his neighbor. Bar Kappara said: Great is peace, as among the angels there is no animosity, no jealousy, no hatred, no commanding, no quarrelling, because the Holy One, blessed be He, has made peace among them,

as it is written [Job, xxv. 2]: "Dominion and dread are with him: he maketh peace in his high places." "Dominion" is the angel Michael and "Dread" is Gabriel, one of whom is of fire and the other one of water, and still they do not oppose each other, for the Holy One, blessed be He, has made peace between them.

R. Jehoshua said: Great is peace, in that the covenant of the priests was made with peace, as it is written [Numb. xxv. 12]: "I give unto him my covenant of peace." The name of the Holy One, blessed be He, is also "peace" (Shalom), as it is written [Judges, vi. 24]: "And called it Adonay-shalom." R. Jose the Galilean said: The name of the Messiah is also "peace" (Shalom), as it is written [Is. ix. 5]: "The prince of peace." Said R. Jehoshua: Israel is also called "peace," as it is written [Zech. viii. 12]: "For the seed shall be undisturbed, the vine shall give its fruit," which is to be interpreted thus: "The vine will give its fruit to the seed of peace" (Israel). R. Jose the Galilean said: When the Messiah shall come to Israel, he will begin with peace, as it is written [Is. lii. 7]: "How beautiful upon the mountains are the feet of the messenger of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth." He also said: Great is peace, because even wars are waged for the sake of peace, as it is written [Deut. xx. 10]: "When thou comest nigh unto a city to make war against it, then summon it with the word of peace." R. Jehoshua said: In the future the Holy One, blessed be He, will uphold the righteous with peace, as it is written [Is. xxvi. 3]: "The confiding mind wilt thou keep in perfect peace; because he trusteth in thee." Again he said: Great is peace, because it accompanies the living as well as the dead—the living, as it is written [Exod. iv. 18]: "And Jethro said to Moses, Go in peace"; the dead, as it is written [Gen. xv. 15]: "But thou shalt come to thy fathers in peace."

R. Jehoshua of Sachnin said in the name of R. Levi: Great is peace, in that all the benedictions and prayers conclude with "peace." The reading of Shema we conclude with "peace," "and spread the tent of thy peace"; the blessing of the priests concludes with peace, "and give thee peace"; and the eighteen benedictions conclude: "Blessed be thou, master of peace."

Said R. Jehoshua b. Levi: The Holy One, blessed be He, said to Israel, You have caused me to destroy my house and to exile my children, now pray for peace and I will forgive you, as it is written [Ps. cxxii. 6]: "Pray ye for the peace of Jerusalem." Therefore he who loves peace, runs after peace, offers peace, and answers peace, the Holy One, blessed be He, will make him inherit the life of this world and the life of the world to come, as it is written [Ps. xxxvii. 11]: "But the meek shall inherit the land, and shall delight themselves because of the abundance of peace."

END OF TRACT DERECH ERETZ—RABBA AND ZUTA.